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ON THE STATE OF RELIGIOUS OPINION AND RELIGIOUS LIBERTY
IN GERMANY.

SIR,

Heidelberg, July 29th.

AN English Unitarian Christian would be denominated here a rational Supranaturalist, and to him it must appear a question of easy solution, whether a Rationalist, who holds reason to be the final standard of what is true in religious doctrine, and experience to be the measure of what is credible in fact, can be also a believer in the divine authority of the Christian revelation. Stript of certain peculiarities of expression, his opinions appear to agree in the main with those which are exhibited in such works as Wollaston's Religion of Nature. At the same time he repels indignantly the imputation of open or secret hostility to the religion of the New Testament. Be this as it may, the dispute which has lately employed so many pens in Germany, involves a discussion of lasting interest to every friend of freedom of opinion and expression, and hinges upon a principle, of which the practical difficulties must be felt by every liberal supporter of a state-religion. I believe that many well-wishers to the London University refused to give it their support from dissatisfaction that the appointment of a theological chair was not included in the plan of the institution. Whether the founders did right or not to avoid the embarrassments which might follow such an appointment in a popular institution, may perhaps be resolved by adverting to some facts connected with several theological schools in Germany, upheld by the state and under the immediate controul of government. Before the end of the last century, (in the year 1794,) an attempt was made at Jena to set a limit to the freedom with which the theological and philosophical faculties were accustomed to express their religious opinions (Griesbach, Gabler, Schmidt, Paulus, Fischte, were then in that university). The Grand Duke of Saxe Weimar, Charles Augustus, was earnestly desired to abridge the freedom in public lectures by a special edict. Whatever might be his private opinion of such a measure, he judged it to be his public duty to send the complaint to the Supreme Consistory, with the direction that they should require the proofs of the alleged abuses, consider of the proposed

edict, and express their opinion respecting a religious declension in the land. The members of the Consistory agreed in the statement, that it was a fact, that certain professors of theology, oriental languages, and philosophy, sought to undermine the Christian religion, to expose the history of Jesus to ridicule, and, in a word, to substitute their dreams of reason into the place of the religion of Christ, of which the fearful consequences were then displayed in France. They therefore proposed—a rescript, by which the professors should be bound to teach a pure theology, after the Bible and the symbolical books, on pain of dismissal; a commission of spiritual and temporal counsellors for the examination of the reports; a sort of high academical polity for the supervision of the professors; and, finally, an abridgment of the liberty of the press. Herder stepped forwards on this occasion and represented that light and jocular expressions on religious questions were calculated to make the worst impression on young minds; but that such were altogether unknown in the professors' lectures in Jena; and that the proposed edict would not only be injurious to the academy externally, but would spread within it the seeds of calumny and tale-bearing. The Duke's private council came to the resolution, that the professors should be admonished orally respecting such abuses of freedom, if such had existed: and when the accused requested a sight and transcript of the alleged facts, the Duke granted it with the declaration, that in such things there should be no secrecy, in order that the accusers of heresy should not withhold themselves from the judgment of public opinion, and that others might be taught caution who might wish to imitate them. The present agitation at the University of Halle, which has, perhaps, spent much of its vehemence through the press, was occasioned by a number of the *Evangelische Kirchen Zeitung*, which stated, "that the University of Halle has 881 students of theology, and that by far the greater part are under the influence of two professors, Gesenius and Wegschieder, whom the other theological professors follow as their disciples." "Hence there arises a very interesting question for the Church of Christ, especially in Northern Germany, what doctrines the greater part of the Halle students of theology, of whom yearly a considerable number enter into the ministry, must be supposed to receive from such men. It is acknowledged by Dr. Gesenius and Dr. Wegschieder that they are rationalists; and accordingly they allow themselves to describe and to combat as errors what the evangelical church" (the designation of the United Lutheran and Reformed Church in Prussia) "acknowledges in its creeds as eternal divine truth." The article concludes with a wish, that the facts imparted (to substantiate the charges) may at last engage the serious attention of all those to whom it appertains, to the important University of Halle, and awaken their hearts to aid by prayer, by word, and *by deed*, in healing the wounds which unbelief has inflicted and continues to inflict on a land so richly blessed by the reformation.

The King of Prussia is far too considerate, enlightened, and conscientious, not to estimate the responsibility of his high station as head of Church and State, and not to feel all the difficulty of satisfying the united claims. Of this an interesting proof has appeared in a paper, which professes to be "a communication of the oral and written expositions of the political chief, as far as they are known." In it he is reported to say, "But what must be done with such professors, who as teachers and servants of the evangelical church, have written and taught against its creeds and against the acknowledged doctrines of the Scriptures, and who would henceforth teach in this spirit against those fundamental doctrines; how the duty of fidelity to the

Christian faith, and the duty towards the Christian community can be united with what is due to men, who are valuable as well for personal character as for their learning, accomplishments, and deserts; whether, as seems suited to the times, to constitute a Synod for the revision of the ecclesiastical creed; and, finally, whether, as is advised, to think of erecting an office of supreme authority" (Qu. a bench of bishops?) "in the evangelical church, instead of the dissolved corpus evangelicorum, all this remains to be an object of long and deep consideration to the friends of the church of all conditions." The professor Hengstenburg having found himself called upon to justify his appeal to government to put an end to the endeavours of the teachers of rationalism in opposition to Christianity and to the church, laid his defence on the ground of the right and duty of interference in the supreme power of the state. "We maintain this," he says, "on the principle that unity of doctrine is an indispensable sign of an outward church, a principle which cannot be rejected without rejecting altogether an external and visible church; for what remains when unity of doctrine is taken away but a chaotic body in which self-will prevails alone, destructive of all community? a principle which has been held by all Christian churches of all times without an exception as incontestable. But since the necessity of such unity cannot be denied, it follows that for every church there must exist a power and an overseership" (Qu. episcopal rule?) "to preserve its unity. In the Church of Rome these are vested in the church itself." "True," says the Reviewer in the *Allgem. Kirchen Zeitung* in a strain of indignant declamation, "and we know how the duty was performed. There are witnesses which proclaim it aloud through every century to the end of time. They are the crusades against the poor, good, kind-hearted Waldenses, the thousands who have been made to expiate their heresy with their lives in the burning pile in Spain, Portugal, India, America, Italy, Netherlands, France, and alas! in our own beloved country, where among others the inquisitorial rage of a Conrad at Marburg alone delivered over eighty men to the flames; the miserable victims which have been murdered or have died in want and misery in the dark dungeons of the inquisition, upon the rack, or in consequence of its torments; the destruction of John Huss, Jerom of Prague, and so many thousand others in Germany, especially in Bohemia; the war of the Hussites, that of the Reformation, and the most frightful of all, the thirty years' war," &c., &c., &c. "May the mercy of God save us in the nineteenth century, and all our posterity, from such dominion and overseership of our faith."

A more dispassionate investigation of the question of compulsory uniformity has appeared from the pen of a man of great literary distinction, Bretschneider, in a letter to a statesman on the question, whether evangelical governments should enter into the strife against rationalism. Of rationalism he says, "that it is neither more nor less than the necessary and unceasing consequence of the advancing intellect and knowledge of the age, and the endeavour to bring this advance, which no man can ever arrest, into harmony with the theology; and thus to make the theology capable of being received by those whose mind is so constructed as to admit only the faith of rational conviction." "The appeal against it is made to the ruler as member of the church, as head of the state, or as head of the church." As head of the evangelical church, it is said to be his duty to see that theological professors be appointed in the schools who will produce the doctrine of the church in conformity to its forms of faith. They must be prohibited to bring forward instead of this their own particular opinions, and if they

should not desist, they must be cashiered. But it is evident that this rule must be conditional, since in forms of faith which are the work of men error is unavoidable, especially in such as were made at the lowest age or in the infancy of scripture-exposition. If the rule be made absolute, we shall have, not an evangelical and divine, but a Lutheran and human church. When, at the diet of the empire, Charles V. laid before the divines the entangling question, whether their confession contained all the alterations which they intended to make, the delegated leaders replied in the negative; and guarded to themselves the liberty to draw yet more out of the Holy Scriptures, and to carry onward the work of reformation." "But it is said the teacher must acknowledge that doctrine to be divine which by the laws of just interpretation he shall find in the Holy Scriptures; and he must not presume to exclude doctrine after doctrine, or to represent the facts narrated, the miracles and resurrection of Jesus, otherwise than as they are narrated in the Scriptures." The attack is here directed against the centre of rationalism; the following extract is a specimen of the manner in which the author has attempted to sustain it: "The judgments of reason upon the facts and doctrines contained in the books of revelation have been made in every age of the church, and by its best members, the apostles, the reformers, and the most esteemed theologians; and they have been made because in fact they were plainly unavoidable. The apostles who acknowledged the law of Moses to be a divine law, selected out of the commandments three which should be binding upon the Gentile converts, and that, not in consequence of any new revelation granted to themselves, but on the ground of reason, because the holy spirit was also given without the law of Moses, and because that law was a burthen heavy to the Jews, and insupportable by the Gentiles. Paul exhorts the believers to examine and to judge, and will be not a master of their faith, but a helper of their joys. 1 Cor. x. 15; 1 Thess. v. 19—21. The fathers of the church, especially those of the Greek Alexandrian school, affirmed that the literal meaning of the Holy Scriptures sometimes contained what was not conformable to or worthy of a divine revelation, and in such cases they presumed to give the words another meaning. Origen speaks with contempt of literal interpretation. Luther says of the Epistle to the Hebrews, that with gold and precious stones were mixed wood, hay, stubble; that the apocalypse of John was neither apostolic nor prophetic (Bretschneider's *Luther an unsere Zeit*. S. 186, ff). The Augsburg Confession names the command of the Apostle Paul, 1 Cor. ii. 5, and the apostolic resolution Acts xv. 20, local and temporary prescriptions, which require no longer to be observed. These are all judgments of reason upon revelation, and consequently the same use of reason which seems at the first view of it to be eminently intemperate and presumptuous." It is evident that these authorities are not applicable to the case in question. It is one thing to interpret the words of a writer, and ascertain his intention, and a very different thing to find his history fabulous. To expound a passage, or limit its application, and to explode a fact, are not the same thing. The *Oppositionsschrift* for Philosophy and Theology, as was to be expected from the names of Fries Schmid, Paulus, and Crusius, which stand on the title page, not contented with the defensive, springs out fearlessly against the assailant. According to it, "the present aggression is a prelude to a combat involving in its issue the highest interests of man, rational religious conviction, freedom of thought, learning, science, all upon which our intellectual and moral structure is now raised. The purpose of the fanatics can be no longer doubtful. Now they wish to limit freedom of

instruction, and point to the exclusion of certain distinguished and influential rationalist teachers in the university. Soon they will demand it, and not it alone, but excommunication from the Protestant Church; then the exclusion of all rationalists, and not only of rationalists but also of supranatural rationalists" (who are they?) "and rational supranaturalists; then of all moderate supranaturalists; in a word, of all who do not believe and confess as they do. Finally, if ever a government should be weak enough to give a helping hand to this beginning, of which, however, we do not think, they will raise the hand against the power of the state itself, and not rest till they have subjected it to themselves. For this is the end of the struggle of all sects which imagine themselves to possess objective truth in a positive religion of external divine revelation; to make it practically and politically availing through all the relations and business of life; an end only to be attained by erecting a hierarchy over the faith of men, which in fearful rigour would stand far above that of Rome—a hierarchy armed with the symbol of the dead letter." "That it will not come to this we have a surety in the wisdom of our rulers, who see clearly the danger of resigning themselves to such a party, and in the power of public opinion which requires a decided freedom in the pursuits of intellect. The happy influences of science, arts, morals, civil ordinances, laws, and rights, the harvest of improvements made through the free use of the understanding, all these must be overturned and dissolved, should the naked form of ancient prescriptive faith be put in the place of freedom of thought, and forced upon human life by the hand of power." "Freedom of thought has awaked in our age; the independent mind has entered upon the race to the goal of truth; the ground must be gone over, and no human power can stop the course."

"Unity of doctrine may be good as an object of endeavour for the Protestant Church, but not as a law; for the union which is produced by law can be but a dead union, and such pleases not us. We leave it to a papal hierarchical church. The Holy Scriptures alone must be the rule and standard of doctrine; and accordingly for this the right of private free interpretation must remain. Every binding of the theologian to symbolical books is according to the object and showing of those books only a bond so far as they accord with the Holy Scriptures, let their forms of expression be what they may. Yet less do the Scriptures require a blind unconditional belief. They appeal to the understanding; they require faith as the fruit of its free exercise. Thus in them is laid the foundation-principle of rationalism; that we receive the doctrine of Christianity as the Bible presents it to us, because that doctrine is true; because it is consonant with reason; because the mind of man can receive it in the free exercise of its rational and moral powers. The Holy Scripture is itself the most decided protector of freedom of faith and teaching."

It remains to be seen what remedy, if any, of these incongruities in the evangelical church will be devised. A large part of the English nation, that is, the Dissenting part, might think the best would be to cut the knot, by dissolving the connexion of Church and State, and letting the people model their own churches, choose their own ministers, and institute and govern their own schools of theology. The United States of America teach this policy by example. But the great European States are neither new nor republican, and what will not be done, may be more safely predicted than what will be done.

J. M.

HULL'S DISCOURSES.*

THERE is a set of associations, partly pleasurable, partly painful, which never fails of being revived in our minds by every new theological publication of the conscientious Calvinists of the present day. Of the anathemas of the spiritually-proud, of the assumptions of the self-righteous, we do not speak. Their writings can suggest nothing pleasurable; and the pain which they occasion is of no tender and lasting kind. We speak of the results of honest reflection, delivered with ingenuousness, and relied upon with sincerity. Where such are placed before us, we mark with satisfaction indications of free and vigorous thought, occasional glimpses of exhilarating truths, and here and there, a repose on some sure ground of peace and hope. But there is so perpetual an alternation of much evil with all this good, so much restraint on the natural exercise of the understanding, so many obstacles to the near approach to truth, so many and such dark overshadowings of the gleamy sunshine, that if we escape the gloom which darkens the souls of some writers, we can sympathize readily enough with the melancholy which pervades the thoughts of others. So deep is this sympathy, that it sometimes leads us too far; it leads us to rejoice when we find others rejoicing, even when we are convinced that their hopes are founded on fallacy; that the ground on which they repose will slip from beneath their feet. It is a relief to see the disciples of a mysterious and gloomy religion cheered by light and warmth, even though the light be but a distorted refraction, and the warmth that of an earthly element instead of a celestial fire. When we can indulge a more rational pleasure, when the sympathy proceeds from a correspondence of thought and feeling, the satisfaction is pure; but, alas! it is very rare.

We trust there is no bigotry in this method of regarding what we conceive to be the errors of our Calvinistic brethren; nothing contemptuous in our compassion; nothing arrogant in our appreciation of the law of liberty; nothing selfish in our interpretation of that law. We esteem those among them the most who treat us in like manner; who lament what they believe to be our errors, and sigh in contemplating our peril. A reciprocation of compassion, if established among the jarring parties of the Christian world, would be a reciprocation of benefits. Love would follow as a natural consequence; and error, by being regarded as a misfortune, would cease to originate the hateful feelings which are now vented upon it because it is confounded with guilt.

The time is past when error and guilt can be so confounded with impunity; though not, we fear, for the exercise of the unchristian feelings which arise from such confusion. What can the most intolerant professors of the most intolerant creed (that of genuine Calvinism) say for themselves and their brethren when they mark the various forms and degrees in which error prevails among them, if they regard it as sinful and fatal? What will they say of the book before us, and of its author? Is it Calvinism, and is he a Calvinist? If theological error is guilt, where does the guilt in this instance lie? With Mr. Hull, who holds mental error to be innocent, avows the doctrine of Predestination to be incompatible with the moral requisitions of the gospel, and disowns the doctrines of Election and Reprobation,—or

* Discourses on some important Theological Subjects, Doctrinal and Practical. By the Rev. William Hull. Pp. 231. Hatchard and Son. 1830.

with the more faithful disciples of Calvin? Is Mr. Hull to be cast out for his heresy, or pitied for his delusions, or allowed freely to exercise his understanding without reproach or molestation? If the latter, we Unitarians can with no consistency be anathematized for doing the same thing. If, on the contrary, Mr. Hull is to be disowned by his party, we shall be curious to observe in what regiment of the Christian host he will next be placed: for though not a thorough-going Calvinist, he is more like a Calvinist than any thing else.

It behoves us to prove the assertions we have made respecting the doctrines he holds. First, he maintains error purely mental to be innocent. Towards the conclusion of his sermon on *Saving Faith* (of which more hereafter) he thus describes his conception of criminal unbelief:

"Such rejection of revealed truth as the Bible proscribes cannot be resolved into an innocent act of the mind, at worst, led astray by misconception and unavoidable error. The spirit of unbelief, as opposed to that of faith, is the very genius of irreligion, of disobedience, of impious revolt, of apostasy from God. As such, and not simply as an aberration of the intellect, nobly asserting its freedom, but unfortunately led astray, it is denounced with the utmost severity of condemnation by the Saviour and judge of mankind. It is an object of divine displeasure, not as error, but as sin; not as a failure of the understanding, but as a defection of the heart. The significant terms, therefore, in which the Scriptures express the acceptableness of faith as the condition of divine favour, and the stern indignation of Heaven against unbelief, resolves itself into the holiness of the divine administration, which provides for the reward of the faithful servants of God, and dooms to perdition the unrelenting adversary of truth and righteousness. If from this view the consolatory inference must arise, that involuntary and unavoidable errors, such as are purely mental, will not be imputed to moral turpitude by the Searcher of hearts—if the decisions of the final judgment will turn, after all, upon the hidden motives and affections of the soul, known only to the unerring mind of the Eternal; still the responsibility attached to every individual is great and awful, since, of the possibility of dishonouring truth from a criminal antipathy to its holy requirements, there cannot be a doubt, nor will it fail to be visited by the unequivocal marks of the divine indignation."—Pp. 78—80.

The remaining points will be proved by the extracts we are about to give from the sermon on the *Extent of the Sacrifice of Christ*. As, however, there is an indistinctness of thought in every separate portion which we can quote, and a no less prevalent obscurity of expression, the best proofs of the heresy we allege may be found in the scope of the discourse itself. Its arguments are designed to prove, that if the human race were placed in a condition of utter corruption and hopelessness by the fall of Adam, no individual of that race would be in a state of probation. That the economy of grace, by which man was restored to a state of probation, was instituted immediately after the fall; that *all* are included under that economy, and that those only fail of securing its blessings who abuse their moral agency.

"Could we even conceive of a poor pagan, under the consciousness of ignorance and misery, amid the solitudes of the desert or the shrines of Delhi, pouring forth his heart, a suppliant for mercy, although 'to the unknown God;' no man can shew that this abject child of sin and sorrow would not find grace, although of the Author of his redemption he may remain still uninformed, until his wondering eyes are opened upon the morning of the resurrection of the just."—P. 11.

The proclamation of an universal amnesty sets aside the belief of an arbi-

trary exclusion or selection, and if any fail to realize the blessings of the economy of grace, their Maker is free from their blood.—The whole of this is not, in our opinion, Christianity, though not far from it; but as it overthrows the doctrines of Election and Reprobation, we are perfectly sure that it is not Calvinism.

“These arguments,” we are told, “supply matter for grave consideration, though they may not be deemed conclusive by every ingenuous inquirer after truth. They do not proceed on any specific view of the doctrine of Predestination; but in strict accordance, it is presumed, with the example of the sacred writers in similar cases, they pass by that doctrine, as being irrelevant to matters which have a practical bearing, and as calculated, in the present state of our knowledge and our faculties, to introduce perplexity into our views of moral responsibility and obligation—a result too frequently realized in the case of those who substitute for the predestination of the Bible, a scheme not essentially different from fatalism.”—P. 23.

“To obviate the objection made to that scheme of doctrine of which the absolute corruption of man, and the absolute predestination of the elect are the fundamental principles—that it destroys responsibility—theologians have recourse to the distinction between moral and natural inability; a distinction so just and important, when correctly understood, that it renders the incorrigible sinner self-condemned and ‘speechless.’ Just, however, as the distinction is in itself, and momentous as is the aspect it wears towards the guilty, it does not appear of so easy application to any system as to that which supposes man to be still a probationer, and the grace of the gospel, in some important sense, a real provision for all. On any other supposition, what is gained by this distinction? An inability to perform the duties of a religious creature, whether moral or natural, which is confessedly the result, the inevitable result of *necessity*, originating in circumstances over which the individual has no controul, and antecedent to his existence—an inability to which he is doomed by the very law and condition of his being—an inability entailed upon the entire family of man, from the hour of the apostacy of the first sinner—an inability so original and cognate as to be identified with the nature and constitution of the human mind, so that we can as easily imagine the individual to extinguish, by an act of eternal suicide, his own soul, as to throw off, by a spontaneous effort, the fetters by which that soul is enthralled: an inability thus superinduced, let it be designated by whatever name, would appear to the common sense of mankind rather as an apology than an aggravation of guilt; a calamity to be deplored more than a crime to be punished. In the estimate of a man of plain understanding, unversed in subtle disputations, this moral impotence, obtained by inheritance and absolutely inevitable, would appear, as much as any scheme of fatalism could appear, to be at variance with moral obligation. Least of all would he acquiesce in the sentence of condemnation passed upon them who reject the Saviour if it should appear that for *them* he never actually died, being restrained from undertaking their cause by that exclusive decree which doomed them to die, as they were born, in incorrigible hardness of heart, leaving them victims of stern necessity, to pass from the cradle to the tomb under the stamp and seal of perdition.”—Pp. 28, 29.

Little indeed can the arbitrary and fallacious distinction between moral and natural inability avail to rectify the obliquities of a system like this. The evidence for the existence of a positive necessity being so complete as to exclude all objections, but one method remains of reconciling the actual state of man with the attributes of God,—the belief that all punishment is of a remedial nature, in the next world as well as in this. There is no other escape from the mournful perplexities of Baxter on the one hand, and the dreary vindictiveness of Edwards on the other.

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We have endeavoured with some care to ascertain what, in the opinion of the author, is the nature of that faith which secures the blessings of redemption; but, though the longest of these discourses is devoted to the subject, our endeavour has been ineffectual. Our only satisfaction is in finding what it is not. It is not a cold persuasion of the truth of Christianity, or a speculative belief of its essential doctrines: it is not the particular act of "laying hold on the righteousness of Christ;" it is not the Antinomian grace which flourishes the more eminently the more it is disconnected with works; nor is it an arbitrary condition of salvation, the purpose of which can no more be discerned by us than by Abraham, the first eminent example of it. If the writer means to give his own views in saying, that "the essence of justifying faith consists, not in the reception of any one particular truth, but in the disposition to receive *all* truth on the testimony of God," we need only remind him that this justifying faith, evidenced by holy works, has been and is entertained in an eminent degree by very many whom the doctrines of his church and the anathemas of its ministers have consigned to perdition.

The effect of the practical teachings of this volume is considerably impaired by the indistinctness of thought and expression which we have already noticed, and which must be in part ascribed to the darkness and perplexity of the system of doctrines of which they treat. It grieves us to observe how the bright revelation which is at the same time expansive enough to overinform the loftiest intellect and simple enough to be comprehended by the humblest, should be so encumbered by false metaphysics, so parcelled out by man's cunning, and so perverted by his folly, as to retain thousands in the bondage of doubt and fear, and overthrow instead of establishing the peace of a multitude of its believers. The author of these discourses seems fully to share our regret; for, in treating of the nature of a saving faith, he says,

"It seems improbable that a matter of immediate practical importance, interesting to the most unlettered of the followers of Christ, should require abstruseness of reasoning, or the aids of a recondite philosophy, to make it intelligible. In fact, to a simple mind, a humble heart, an unsophisticated soul, it presents no real difficulties. Nor would it have occasioned so many fruitless controversies, had not a narrow and technical theology usurped the place of that divine religion, which, rising above every species of metaphysical refinement, and spurning the trammels of human system, addresses itself to the conscience and to the heart. There are questions in philosophy and in religion which the human intellect can neither solve nor reconcile. We are ignorant of the first principles, the universal truths by which they might be explained, and into which they are resolvable; and by the premature attempt to reduce every thing to system, while boundless regions in the universe of mind remain still unexplored, even the few truths we possess are perverted; and the majestic simplicity of the gospel being loaded with artificial distinctions, presents no reply to the urgent inquiry, 'What must I do to be saved?' but a perplexing riddle."—P. 61.

The awful consequences of perplexity respecting the conditions of salvation may be anticipated by the reflective mind; and prophecies and warnings have been held out since the first days of Calvinism by the enlightened advocates of a simpler faith. That the evils predicted by them have long gained ground in the church of Calvin, we have been fully aware; but never before have we met with so ample a testimony to the low spiritual state of the sect as is given in the work before us. It is no spy from the enemy's camp who reports that a pestilence is weakening the forces; it is a

leader of one of their own bands who announces the fact; less, we hope, for the purpose of exposing the unsoundness of their state than of doing what he may to arrest the plague. Not once or twice, but repeatedly, do his observations lead us back to the subject. In his preface he reprobates "the almost universal practice of the ministers of the evangelical faith of preaching on doctrinal subjects, if not to the entire exclusion of moral topics, still omitting a distinct enforcement of the particular duties enjoined by the divine law." These doctrines being "disfigured" and "corrupted," originate "a scheme of faith, not only divorced from all connexion with morals, but absolutely incompatible with such an alliance;"—"and thus, whatever attempts may be made to disguise the conclusion, the whole of Christianity, as a scheme of *doctrine*, may be summed up in absolute predestination; while, as a *practical* system, its only requirement is the belief that in that predestination the individual is included." Such principles our author perceives to be "destructive of all moral government," that in careless minds they will encourage the ravages of sin; while in the best, they permit religion to subsist only in an imperfect and degraded form. In the discourse on the danger of grieving the Holy Spirit, we are told, that "it can hardly escape an attentive observer of the 'signs of the times,' that defective views of the paramount importance of holiness as the end of the Christian redemption, are prevalent among the professors of the evangelical faith, and a consequent relaxation in the tone of moral feeling;" and both in this place, and in the sermon on Christian Assurance (pp. 112—116), the remonstrances and exhortations of the writer are carried out to great length. In speaking out thus plainly, he has discharged a duty which must be as painful to himself as disheartening to his readers among his own body. But let them not reproach him, and let him not repent. He has told nothing but what all the world knew before, though those within the pale only whispered it one to another, while those without made it a matter of proclamation. Far be it from us to triumph over the errors or mock the sorrows of those who have not found the most excellent way. They are our brethren; and as such, we owe them tenderness. But there is a nearer relationship still. God is our Father, and the fulfilment of his purposes must be our first object. By our very tenderness towards our brethren we are moved to rejoice when we find them becoming convinced of the danger in whose existence, however real, they once refused to believe. By the same tenderness we are moved to secure to them as to ourselves, the imperishable charter of that "glorious liberty," wherein, as far as we have obtained it, we perpetually rejoice.

THE THREE AGES OF THE SOUL.

"To every thing there is a season, and a time to every purpose under heaven."
Eccles. iii. 1.

THERE is a time,—and childhood is the hour,—
To hear the surges break among the caves;
To hail with mirth and sport their awful roar,
And hear no deeper music in the waves.

There is a time to rove the lawn, the field,—
Chasing the hind, to thread the forest glade,
And cull no beauty but the flow'rs they yield,
Nor find more deep refreshment than their shade.

Then is the time to gaze upon the sky,
When the moon reigns, and sapphire hosts advance,
And feel no influence wafted from on high,
See nought mysterious in their radiant dance.
Then is the time to ask where *they* can be,
Whom death withdrew as side by side we trod ;
And since no tongue can tell, no eye can see,
To turn and sport upon their burial sod.

There is a time,—and now the hour is come,—
When life breathes out from all these hues and forms ;
When winds and streams sing of the spirit's home,
And ocean chaunts her welcome midst his storms.
Then Nature wooes the ear, directs the eye,
Breathes out her essence o'er the sentient soul ;
Fathoms the depths for her, and scales the sky,
And speeds her ardent flight from pole to pole.

Life now,—no mean creation of a day,
Held without thought and in the present bound,—
Looking before and after, holds its way,
Treading serene its bright, eternal round.
Now Death, familiar grown, aye hovers near,
To shadow forth the spirit's fairest dreams ;
To tend young hopes, to quell the low-born fear,
And chase, with light divine, earth's fitful gleams.

The time shall be,—O come the promised hour !—
When all these outward forms shall melt away,
Seas shall be dry, and stars shall shine no more,
Hush'd every sound, and quench'd each living ray.
Yet, treasured as the life, they cannot die.—
Part of herself, ethereal as the soul,
Hesperus shall still lead forth his hosts on high,
Still earth be gay, and ocean gleam and roll.

O ! come the hour when the expanded mind,—
Here fed by Nature with immortal food,—
Within itself the universe shall find,
Survey its treasures and pronounce them good !
O ! haste the hour when to the deathless fire
On th' eternal altar, souls shall come,
Link'd in one joy ;—and while its flames aspire
Still throng around and feel its light their home !

ON THE MEANING OF THE TERM ANGEL IN THE FIRST TWO CHAPTERS OF THE EPISTLE TO THE HEBREWS.

It is evidently the leading object of the writer of the Epistle to the Hebrews to sooth the prejudices of the Jewish converts, and to do away the offence which they still seemed disposed to take against the gospel dispensation from the obscure station and ignominious fate of its leader. They had brought with them to the profession of their new faith many of the peculiarities and narrow-minded prejudices of their unbelieving countrymen. Like them, they were possessed with an overweening notion of their exclusive privileges as God's chosen people, an excessive attachment to the ceremonial observances of their law, and a repugnance which they had not as yet been able completely to surmount, to what was always a stumbling-block with the Jews, namely, the idea of a suffering, crucified Messiah.

In order to remove these prejudices, the writer occupies several chapters in running a sort of parallel between the two dispensations, for the purpose of shewing that in whatever respects the Jews had, or were supposed to have, peculiar advantages from the discoveries, the ceremonies, or covenanted privileges of the Mosaic law, the disciples of this new and better dispensation, both Jews and Gentiles, were admitted either to the same, or to much more important and valuable blessings. He begins, accordingly, by pointing out the superiority of the Messiah to any of the old prophets in that he is styled in a peculiar sense the Son of God. In the first verse the comparison is clearly instituted between Christ and the prophets, by whom God had spoken to their fathers, and, therefore, it seems not unreasonable to conclude that the writer continues to have the same object in view, though in the fourth verse he changes the phrase, and speaks of those with whom our Lord is contrasted under the title of *αγγελοι*, angels or messengers. There can be little doubt, I conceive, with those who attentively consider the passage, that the connexion here requires us to apply this term not to any super-human beings over whom Jesus either originally possessed or had obtained a superiority or pre-eminence, but to Moses and the prophets of the old dispensation. The instances in which the equivalent Hebrew term is thus applied in the Old Testament are numerous; though the frequency of their recurrence is somewhat veiled from the English reader by the discretionary power which our translators have generally exercised in rendering it not "angels," but "messengers." Mr. Simpson, in his dissertation on the meaning of the word angel in Scripture, has collected a great deal of valuable matter, which may assist us in coming to a satisfactory conclusion; perhaps, however, it is still a subject worthy of a more careful examination than it has hitherto received.

If we admit the canonical authority of this Epistle, the manner in which various texts are cited and applied both to the Messiah, and to those, whoever they may be, who are designated by the epithet angels, is attended by very considerable difficulties; difficulties which can be got over in no other way than by admitting that the writer, though entitled to the character of inspiration as far as his doctrine is concerned, was, nevertheless, subject to the influence of Jewish prejudices, and a weak and inconclusive reasoner; or else, that he was content to work upon the minds of his readers by *argumenta ad hominem*, appealing to texts which the Jews of that day were probably in the habit of referring to the Messiah, but which had originally a very different meaning. It is not improbable that both these suppositions

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This is pro signification; hand, the mo and, on the c veries of the these subject spiritual, wh divine missio writer goes c ment, and is question he i. e.) to mess dispensation eighth Psalm mitted by ev clouded and original desig in general, a which his M standing, by the field and him a little edly, certain the passage tirely out of

may have some kind of foundation. But if we allow him any degree of uniformity of style, or connexion and consistency in his reasonings, it would seem that the term angel must retain in the second chapter the same meaning which it has in the first, and not, as some commentators have supposed, be transferred suddenly, and without notice, to an entirely different subject. When we consider the evident object and design of the writer, I do not see how we can hesitate to admit that, in the first instance, it must refer to the old prophets and other inspired writers and teachers under the Mosaic covenant. That it continues to have the same meaning at the beginning of the second chapter is, if possible, still more evident. "For if the word spoken, δι' αγγελων, through the intervention of messengers were steadfast, and every transgression and disobedience received a just recompense of punishment, how shall we escape, if we have neglected so great salvation, which was begun to be spoken by the Lord?" &c. Here there can be no question that the same parallel is continued between the old covenant and the new. For if the angels spoken of were, as is commonly supposed, beings of a superior order, occasionally employed in the intercourse between God and his human creatures, to what message, what words spoken by such angels can it be that the writer here refers? Certainly not to the law of Moses, nor to any of the communications made under the old covenant. It is as though he had said, "If our fathers justly suffered severe punishments for neglecting the many warnings delivered to them by the prophets of the impending calamities denounced against the idolatrous and rebellious—if they were, in consequence, carried away to Babylon, how shall we escape, disregarding the similar prophetic warnings of Christ, slighting his premonitions to the character of Messiah, and joining ourselves to our impenitent countrymen in their present mad undertakings against the Roman power, we neglect the great salvation which is held out to us?"

This is probably the meaning of the passage. Or it may have a spiritual signification; the less and the greater salvation compared being, on the one hand, the moral instruction and imperfect light afforded by the law of Moses; and, on the other, the pure and heavenly radiance, and the glorious discoveries of the gospel. Or it may even have been intended to embrace both these subjects; referring generally to all the benefits, both temporal and spiritual, which his disciples either had received, or might expect from the divine mission of Jesus. But to return to the use of the term angel; the writer goes on in the fifth verse, which is a continuation of the same argument, and is intended as a confirmation of the suggestion conveyed in the question he had just proposed, "For God hath not committed (αγγελοις, &c.) to messengers of this description, the succeeding and more excellent dispensation of which we speak." He then introduces a quotation from the eighth Psalm, which he applies to Christ, in a way, as must surely be admitted by every critic of ordinary penetration, whose good sense is not clouded and perverted by theological prejudice, utterly inconsistent with its original design. The Psalmist is speaking of man, or the human species in general, and dwells in a fine and animated strain upon the dignity to which his Maker has exalted him, upon the noble faculties of the understanding, by the possession of which he is made higher than the beasts of the field and wiser than the fowls of the air. He adds, "thou hast made him a little lower than the angels," meaning, in this connexion undoubtedly, certain intelligent beings of a superior order to mankind. But when the passage is cited by the writer to the Hebrews, the whole is taken entirely out of its connexion, and, if we may be allowed to say so, perverted

from its true signification. There is, therefore, nothing unreasonable or inconsistent with what we observe of the writer's habit of arguing and expressing himself, in the supposition that the term angel, which is confessedly employed by the Psalmist to denote a superior order of beings, continues to be applied in the citation to the same persons of whom he had before been speaking, namely, the prophets and other accredited messengers under the Mosaic covenant. If this be admitted, it seems to me that the whole passage may be understood somewhat in this manner: "For God hath not committed to such messengers as the prophets of the Jews the succeeding dispensation of which we speak, but to a heavenly messenger, or prophet of a higher order, namely, the blessed Messiah. Applying to him words which I have read somewhere in Scripture," (it is evident from the form of quotation that he had only a general recollection of them as they arose in his mind while he was writing, and that he introduced them in the way of adaptation, much in the same manner as many of our writers and preachers do, familiar scriptural phraseology, which may be employed suitably to express what they have in view, without thinking of, or even at the time recollecting or knowing, any thing about the connexion or true meaning of the passage,) "what is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him for a short time * less than the angels, yet thou hast crowned him with glory and honour, and hast put all things under his feet. All things, it is true, are not as yet subjected to him, nevertheless, we see that Jesus, who was for a while made inferior to the angels, so that he was brought to the suffering of death, is yet crowned with glory and honour, inasmuch as through the grace of God he hath tasted death for every man. Though greatly superior in the true dignity of his character and office, yet for a time he was made less in appearance than the prophets; being humbled that he might be afterwards exalted; having taken upon himself the form of a servant or slave, and submitting to the cruel death of the cross that he might become a prince and a saviour, and through the grace of God introduce all mankind to the hope of eternal life."

I do not propose this paraphrase as perfectly satisfactorily; but, perhaps, something proceeding upon this idea might be at once intelligible and consistent with the writer's general argument throughout this part of his Epistle. And I think there can be little doubt that the difficulty is considerably less of supposing (as this scheme of interpretation undoubtedly requires), that he took the quotation from the eighth psalm, merely because the words were capable of expressing his own meaning, without caring, perhaps without knowing, any thing about their original signification, than of supposing, with several learned commentators, that the term angel has one meaning in the first chapter and the first four verses of the second, and then in the fifth and following verses is employed in a sense entirely different.

Halifax.

W. T.

* That the expression *βραχυ τι* equally admits of this sense is evident; see, for example, Acts v. 34. This rendering in the passage before us is approved by Schleusner, and seems, indeed, to be required by the use which the writer makes of it in the ninth verse. That it is differently understood in its proper place in the psalm is true, but no objection, if our view of the mode in which the writer has accommodated it to his purpose be admitted.

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CONSCIENTIOUS DEISM.

CAN fancy an amiable, but, as I conceive, mistaken Deist, devoutly trying to pass the time of his sojourn here holily and happily. I can even see that his ideas of the Divine Being are, in the main, pure, correct, efficacious, (though to their maintenance in the heart one striking element may be wanting,) because I believe that, whether the Unbeliever discerns or no, they are really derived from Christian sources; and I doubt not that such a man may make out, completely to his own satisfaction, and for the right governance of his conduct, the doctrine of a future state. He may be as strongly persuaded of the indestructibility of the spiritual part of man, and of the necessity of its purification from the defilements of earth before it can truly be at peace with its Creator, as any Christian. There is no occasion to number up all the hopes and fears, the emotions of adoration, love, joy, and joyful gratitude, which may visit the mind of such an one, during his pilgrimage through life; for these, to a certain degree, will be the same in those of the more comprehensive believer; like him, he will have constant communings in his own spirit with celestial wisdom; like him, though not in the same words, nor refreshed by the memory of the same examples, nor strengthened by the same sweet words of promise, will he say: God in his mercy add unto him what is wanting, and inspire all Christian hearts with all that he possesses of sincerity, simplicity, and the best desire to know and do what is right! Allowing to the Deist so much as this, and believing that he sometimes, in high moral excellence, may deserve to rank with the brightest lights of the Christian world, my heart is better prepared to speak with him of the gospel of Christ. I view him, not as a scoffer, or "accuser of the brethren;" were it so, the division would begin from the root, and in vain might we look for a similarity of thought, or feeling, or idea, on which to ground our union. But in a Deist, such as I have depicted, there *is* the root of Christianity; it is impossible to deny it. Love to God and love to man, the two great requirements of the religion, regulate his actions, and so far he is, most assuredly, and call him so I will, a Christian. And will he not believe me, then, when I say that I sorrow for him, not with low, contemptuous, or arrogant pity, but as bemoaning "wisdom at one entrance quite shut out" from the mind of a brother and a friend? I see him closing and forsaking the volume from whence I believe his purest thoughts, his richest consolations are derived. Can he in his soul the lineaments of the blessed Jesus, and can I do other than grieve to think that a train of sophistical reasoning, while it has no power to corrupt his heart, has blinded the eyes of his understanding, and taught him to consider that Being, in the view of whose pure and lovely *character* he never can be a sceptic, as either a deceiver or deceived, as pretending to a Divine commission, while every part of his conduct displayed abhorrence of deceit, guileless purity, and self-denying virtue? The state of such a man's mind is altogether an unnatural and painful contemplation. We know of nothing analogous to it. Receiving and yet rejecting; loving, yet denying the justice of his grounds for love and esteem; doing violence to his own heart, or to the Sacred Record every hour. From such a state it is not possible a man should be extricated by any process of reasoning; he must be touched by a feeling of his own inconsistencies: we could not perhaps, indeed, wish him worse than that his argumentative powers might be quickened and sharpened to their utmost by some formidable attack from a learned opponent, for then he would be under the

influence of the worst temptation which, in such a frame, could assail him, that of putting aside all the influence of that strong internal moral evidence for Christianity, which he has already resisted too long, and of contenting himself with disputing about the merely outward testimony.

How far better would it be for such a man, could he be made sensible of the injury his inveterate habit of doubting is doing to his moral perceptions! In reverencing the character of our Saviour, for instance, at the same moment that he believes him a party to a concerted fraud, he is surely untrue to his own knowledge of right. "But it is a part of his nature," he may say, "to love and revere a character so beautiful, so admirable." He is right—THIS is the gospel triumph—THIS is the confidence that we have, when we say, "It is the power of God unto salvation." But could we say or feel this while we believed it possessed a most important moral deficiency! No; the sceptic's heart is far more true to the real character of the Saviour, than his head. He does his own spirit great injustice; he has not really been loving any thing mean, or weak, or bad: God has placed a power within him that forbids it, and the self-same mighty Being that gave the power, has given him, too, in the gospel an object worthy of exercising it.

This appears to be the grand, the capital fact with which, as Christians, we have to do; we are content to rest all we have or hope for on the character of the Saviour. We know it is not possible for the mind and feelings of man, soundly and naturally exercised, to resist its claims. The root of love and reverence for it, is laid deep in the human breast. "The kingdom of God" is within us—and there it is our unceasing delight, the never-failing burden of our thanksgivings, to know that we shall find it whensoever we seek for it.

This it is that gives a Christian strength—confident that love to God, and love to goodness, and love to Christ are one, are all modifications of that same undefinable principle, call it by what name you may, which is essentially a part of our natures, "grows with our growth, and strengthens with our strength;" let us not be dismayed by any apparent hostility to the gospel; let us not suppose its light extinguished in a single bosom, so long as there remains a ray of generous feeling, a spark of moral rectitude. The peculiar work, the special business of the believer is to aid in removing whatever is dark, unlovely, or defiled from his own mind, and the minds of his fellow-creatures that the claims of the Saviour may be more fully admitted.

And claims he has upon us, most surely; multiplied claims, but too often disregarded by the earth-turned body and spirit. Is there no sweetness in the thought that he lived, not merely as a personification of unapproachable excellence, but "as an example, that we might follow his steps"? Nothing elevating in the remembrance of that parting prayer made "for all them that believe"—that they may be one, as he and his Father are one? Nothing affecting in the knowledge that God hath committed all judgment unto him, *because he is the Son of man*," because he has borne the burthen of humanity, and is intimately acquainted with the whole of that complex thing upon which he is one day to exercise judgment? Is it nothing, after the lapse of eighteen hundred years to have him still speaking to us the words of joy and consolation? Nothing to know that he is the resurrection and the life, the first-fruits of them that sleep? These are our distinguishing mercies; mercies involving a large and heavy account of responsibilities, if, professing to receive them, we suffer them not to have their perfect work in our hearts.

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ON THE PROPER USE OF GOVERNMENT.

THE death of one King, and the accession of another, the dissolution of parliament in consequence of those events, and probable changes in the administration of our country, lead our minds to the consideration of government generally, and elicit the inquiries, what is its proper use to mankind? What are the advantages which it is ultimately to produce? For, what government of every kind is an instrument in the hand of Divine Providence to work out some great and beneficial result to the human race, none can disbelieve who has faith in the ever-ruling wisdom and goodness of the Almighty. That it is intended merely to teach men patience, through the wrongs inflicted by tyrants, or to stir their unquenchable love of liberty to an active principle of resistance, when those wrongs become too great and multiplied for longer endurance; that it is intended to call forth men's charity for the fatal and gainful mistakes in legislation which are made by the hereditary wise, and by those who purchase the right of being so; that it is intended to teach men trust in heaven, by taking from them all hope of earth, giving them a stab for every impious murmur, and death for every attempt at constitutional independence, may be true; for there are many painful truths necessary to be learned; but looking at man, his nature and capacities, recalling what we have been taught, what we have seen, what we have laid up deep in our hearts and understandings, respecting the eternal Spirit of the universe, can these be the only ends for which such powerful powers are employed as those which, in every civilized nation, are trusted to some of our fellow-men? Is there not some further object whose accomplishment shall shed an universal blessing on the human race?

1. The proper use of government is to teach men the true enjoyment of their liberties.

The notion which the complete savage entertains of freedom is, to do whatever he pleases, to go wherever he pleases, to take for his own gratification whatever excites his desire, and to revenge his injuries, according to his own sense of justice, or the implacableness of his disposition. But theretchedness of such freedom is very apparent. Where there are no laws to secure the possession of property when it has been acquired, there is no encouragement to industry. Hence among savage nations there is but little cultivation of the ground. They depend for their subsistence upon the natural productions of the earth, and on their success in hunting and fishing. These things afford them but a scanty subsistence, consequently their numbers are few, and even those few are frequently obliged to pass whole days without food. And, owing to the difficulty of procuring the commonest necessities of life, among some tribes of savages many children are destroyed soon as they are born, that they may not afterwards endure a more lingering death by starvation. Again, where there are no laws by which men are appointed for that purpose may judge between man and man, but every man pursues his private quarrel by such means as strength or cunning permits, there is no end to contention. If blood be shed, one death brings many others in its train: the nearest relation of the deceased takes upon himself the duty of revenge, and animosity and slaughter are continued from generation to generation. So that, notwithstanding the praises of savage life which have been put forth by sophistical writers, who have endeavoured to prove that barbarism is better than knowledge, and barbarism than civilization, and that human laws are but so many ways by which the strong oppress the

weak, to do whatever inclination or passion suggests, to seize on whatever lies before men, to be entirely unrestrained in word and deed, is to be the slave of want, to be under the bondage of our own and other men's passions, to hold life itself on the most uncertain tenure. He who is free to do whatever he likes, is exposed to have inflicted upon him whatever another likes. He who can lay his hand upon whatever he pleases, is liable to have taken from him whatever another pleases. He who can, at will, destroy his enemy, is subject to be killed at the will of his enemy. He who conceives no security against his own wrong, cannot hold any security against another's wrong. Brute strength on the one hand, and cunning, deceit, and treachery on the other, are the qualities most in requisition among savages. The nobler powers of the mind, enlarged and enlightened feelings of benevolence, the direction of the mental and bodily powers to the increase of the blessings of Providence, and the multiplication of their uses, can have no place. Association is almost unknown, or its ties are feeble: each man must suffice for himself as well as he is able.

It is not in such a state that men have the true enjoyment of their liberties. It is the freedom of the wild animals of the forest and the desert, where the strong prey upon the weak, and the cunning upon the simple. Men must first be in such a state of savage freedom, but this was not intended to be their lasting condition; they have qualities to be developed of a higher nature than can be thus unfolded; and they are led onward by various steps.

The misery and unfitness of that state of savage freedom in which every man's hand is against his neighbours, and he has no security for any thing that he possesses in the world, has been felt by almost all tribes of human beings, even those most uncivilized, and they have agreed on some customs and laws by which their community has been regulated. They have found that they could not live entirely independent one of another, and they have associated on such terms as could gain the general consent. Their bond of union has been very imperfect, and their mutual safety has rested on an insecure foundation, but it has been far better than absolute freedom from restraint: and their government of public opinion was probably the first government which gave its salutary lessons on the true enjoyment of liberty.

In pursuing their course towards the happier state for which they are destined, men have passed, and are passing, under various forms of government, suited to the exigencies of the times, and carrying on the great designs concerning the human race which are in the mind of the Eternal Father. But among those forms of government tyranny has for the most part prevailed. The introduction to tyranny has, in most cases, been the passion for war: foreign conquest has been the cradle of domestic oppression. The victorious general won the affection and admiration of his soldiers, and by their aid usurped authority and established a throne. If the passion for war had not been indulged, it appears as if men might have been spared the miseries of despotism, and, as if public opinion might have continued to govern them with increasing light, might have taught them continually with greater plainness, that it is social liberty which alone is suited to the nature, wants, and future prospects of mankind, and that social liberty consists in individual restraint. War, however, brought tyranny, tyranny allied itself with superstition, and then claimed its authority *jure divino*, and royal blood became sacred, and subject blood became as water, to be poured out at the instigation of every caprice.

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ried on the education of the human race. It has, at least, taught men the necessity of self-government. It has shewn them their mutual dependence. It has bound them together by common interests; and, if it has itself committed injustice on a large scale, it has for its own present safety enforced upon its subjects the observance of justice in their several relations, and thus has, unconsciously, made them advance some steps towards a knowledge of the proper use of government, that is, to enforce such restraints, and such only, as are necessary for the public good.

By its attempts to establish and consolidate its power, tyranny has also sometimes hastened the development of the principle, that men have a right to enjoy, not the least degree of liberty which they can wring from their oppressors, but the greatest freedom from restraint that is compatible with the public good. It snatches their liberties from them for a time, when, perhaps, anarchy would be the consequence of their possession; but, without intention, teaches them the proper time and method for their resumption; nay, itself creates the opportunities when they may be seized with advantage. This has remarkably been the case with the tyranny that William the Conqueror established in this country. Having seized on the kingdom by force, according to the custom of feudal times, reserving some portion for the supply of his own necessities and those of his immediate followers and retainers, he divided the rest among the barons who had assisted him in reducing the country under his dominion, only demanding in return that when he should make war, they should follow him with a certain number of their vassals, and horses, arms, and accoutrements, according to the value of the possession with which they were invested. In other respects they were almost independent of him, exercising their authority over their vassals as absolute masters of their lives and property. Thus a double tyranny was established in the land. But this double tyranny proved the salvation of the nation. The king and the nobles became a check upon each other. They were mutually jealous of each other's power; and when either thought the other becoming too mighty and insolent, they made a stand against further encroachment; and, in order to strengthen themselves, each in turn sought the alliance of the people, and obtained for them the recognition of some rights which they had not before enjoyed. In this way were obtained Magna Charta, Trial by Jury, and the Commons House of Parliament. And when these were established, Englishmen began to feel that they were free, and to thirst after the further extension of their freedom. The spirit was stirred within them, and from that time to the present, they have been gradually opening their eyes to the perception of the proper nature and use of a national government.

Another instance from the history of our own country may be adduced, in which tyranny itself has directed the light of men's understandings to the discovery of its monstrous iniquities. In the beginning of the reign of Henry VIII., the despotism of the Church of Rome appeared to be as firmly fixed in England as in the very city of the great Pontiff; and, as is well known, Henry wrote a book in defence of it, which procured him from the Pope the gracious title of "Defender of the Faith." But the tyrant king quarreled with the tyrant priest about a shameful divorce, which was sued for under hypocritical pretences on the one side, and denied on the other, after much tergiversation and delay, on political expediency, and "the defender of the faith" shook off his allegiance to the Pope, declared himself head of the Church as well as of the State, in the plenitude of his as-

assumed authority, absolved his people from their allegiance to the papal see, and threatened to inflict death upon any of his subjects who should refuse to him the oath of supremacy, or affirm the authority of the Holy Father. The spiritual tyranny of Henry was more burdensome than even that of the Pope, but what he had done nourished those principles of the reformation which had already taken root, chiefly through the efforts of the celebrated Wickliffe, and they grew and multiplied notwithstanding the checks which they received; and, together with them, grew also the principles of civil liberty, until one Stuart lost his head in endeavouring to make himself absolute master of the property of the people, and another Stuart, for his attempt to re-enact Popery and despotism, was forced to abdicate his throne, and to submit to see his crown transferred from his own brow to those of his daughter and her husband William. This revolution, by the provisions of its act of settlement, seated the present royal family, the House of Brunswick, upon the throne, after the decease of Queen Anne, and they are now the hereditary but constitutional sovereigns of the nation, owing and owning as much obedience to the laws as those whom they govern, and claiming their homage and submission, not by divine right, but as the chosen guardians of their liberties, and the administrators of their laws.

Under the reign of the House of Brunswick, some signal advances have been made towards a full acknowledgment of the principle for which we are contending, that every man has a right to as much of his natural liberty as is consistent with the public good; that the business of a government is not to try how much a people can and will bear, but to teach and enforce the endurance of so much individual restraint, as shall preserve the freedom of the community: in the words of our first proposition, "to teach men the true enjoyment of their liberties."

As in England, so in other countries, where now heavy-handed despotisms seek to crush every discussion of popular rights, and to repress every attempt towards their attainment, the great and important truth must gradually be learned, be fully established, and be acted upon under the influence of a spirit diametrically opposite to that which now reigns in those who practise and those who abet oppression. The purposes of God are ripening, and the vain designs of those who seek to perpetuate their wrongs shall disperse as the mists of night, at the approach of the glorious morning.

The principle of mutual restraint for mutual good is the true Protestant principle, — that which enables sects, differing in opinion and practice, to live peaceably together, that which should unite them all in opposing restraints which are not required.

The principle of mutual restraint is a principle of the gospel, and on it are founded all those precepts which have regard to social intercourse. It is on a modification of this principle also that personal righteousness must be built, for he only can be said to approach towards perfect righteousness, whose virtues and graces are so balanced as to harmonize with each other, and render a man exemplary in all the relations of life.

Some portion of restraint for the full enjoyment of liberty, is, then, the law of humanity, which, when it is clearly seen, and universally acknowledged, shall give the largest possible sum of happiness to the whole race of man.

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LORD BYRON'S THEOLOGY.*

THE forms under which religion has been seen in the world, are most multitudinous and diversified. They have varied with country, climate, age, and character. In no two periods, in no nation, scarcely in any two individuals have they been the same. Amidst this diversity it might seem at first sight difficult to determine what religion is. But the difficulty vanishes on a little attention. If, indeed, you consult the sectarian, he will involve you in inextricable labyrinths. I am right, he says, and all the world beside is wrong. Ask his fellow-bigot, and you have a similar answer and go onward, till having gone through a host of these short-sighted and narrow-minded creatures, you find that each condemning each in turn, error is everywhere and truth nowhere. The fact, however, is, that all are right and all are wrong. There are great features of religion as well as of our common humanity in which all agree, and all in the main are right; there are other minor diversities in which error generally prevails. It is the business of the wise man to abstract that which is wrong from that which is right; that which is accidental, local, and temporary, from that which is essential, universal, and eternal. The diversity is among the first, the agreement with the second. The first may change, decline, and perish, and religion remain without serious injury; the second cannot be impaired without loosening the bonds by which the creature is attached to the Creator. It is to be regretted, however, that men too generally identify religion with its accidental rather than with its essential features, and in consequence learn to feel as bigots rather than as brothers. One will tell you that religion is Calvinism, when he should have said Christianity; another that it is Unitarianism, when he should have said the gospel; another that it is the system of Jesus, when speaking of the world at large he should have said the love and service of the Creator. Here it is works, there faith; with this man it is assurance, with that man fear, when it is not one of these, but all. This minister places it in the prostration of the intellect, that in the recital of beads; this Christian finds it in a regular attendance on public worship, and that in the numbering of beads and the iteration of prayers, when these are but the forms and not the spirit of religion. This sect has its favourite notion, and that its favourite practice, when both deriving their importance solely from the imagination of their votaries, are, in the prominence they hold, the fictions of men and not the requirements of God. And so throughout the religious world you find men judging of religion as they do of the beautiful in form, extolling what they are accustomed to, and condemning what is strange, whereas religion is made for universal man, is a plant not of one but of every soil, and is found, not indeed in equal perfection, but still found, doubtless, in forms acceptable to the common Father, wherever a human mind thinks or a human bosom throbs. Religion may be contemplated as a principle, as a course of action, and as a sentiment. In this last aspect religion extends its influence over the whole of God's intelligent creation. By a sentiment we mean, that religion consists (in part) in feeling, a recognition of superior power, and thus proves a mysterious but powerful link which unites the heart of the creature with the Creator. We should it to be impossible for a human being in possession of his rational

* Conversations on Religion with Lord Byron and others. By the late James Kennedy, M. D., of His Majesty's Medical Staff. London: Murray.

powers to live in this world, without acquiring some idea of a superior power. The idea may be vague, it may in adverse circumstances be comparatively weak, it will in each case vary in its elements according to the aspects of nature with which the mind is familiar. Still the idea exists, and generates corresponding emotions. There may even be persons unable to explain their emotions respecting superior power, yet emotions of this nature they possess. The human being is made so as to feel his Creator's existence, and in part his attributes; the world in which man is placed is fitted to communicate to him a feeling of superior power. This feeling rises up of necessity in the progress of life and the workings of nature's frame. It descends into the human heart in the sun-beam and in the shower. The seasons bring it with them and place it in the bosom. The lightning strikes it into the soul, and the thunder makes it pervade the frame. The beasts of the field speak of it to the intelligent mind of man, and each human being, though in many cases unconsciously, breathes it into the bosom of his fellow. There is not a star twinkling in the arch of heaven, there is not a herb on the wide-spread earth, there is not a leaf on the trees of the field, there is not a voice in the vocal air, there is not a creature in the watery deep, but lends its aid to imbue the soul of man with the sentiment of religion. Whatever the devotees of system may say, we hold it to be an indubitable fact that religion is natural to man. The feeling, the silent recognition, the recognition of the heart, is universal. Wherever man is, there God is felt to be. That surely is natural to man which all human natures, however diverse in situation and in culture, invariably feel. In fact, the religious sentiment is as natural as the love of parent and the love of kindred. Nay, these emotions, if the human being in its infancy be separated from its parents and its kind, may be prevented from coming into existence, but you cannot remove a living man from the universe of God, and cannot therefore take him from the teachers of his Creator's existence. As long as the heavens are above a rational creature's head, and the earth under his feet, as long as the air surrounds him, and the sun warms him, as long as the deep gives him food, and the thicket gives him shelter, so long he cannot do otherwise than have a feeling of superior power; so long will there exist bonds of union between man and God, and so long will religion as a sentiment abound in the world. It is our firm belief that the man does not exist devoid of this feeling. The barbarian may be ignorant of, though strongly swayed by its influence, the hardy sceptic may try to reason himself out of a belief of God's existence. Yet the feeling is in the heart, and neither inability to explain the emotion nor doubts of its existence can expel it from the bosom. There it is, and there it will remain, till the course of life be run, and many are the occasions when the tokens which it gives of its existence are so striking, that even the sceptic's mind is forced to recognize its presence. Wherever man is and the universe around him, there God is recognized—recognized not merely with the lips, not merely in the mind, but in that which more or less influences all other faculties—recognized in the heart; all recognize a superior power, all are linked with the Creator by the golden chain of feeling. The worship of God is therefore co-extensive with the family of man, and religion bounded only by the limits of the habitable world. This being the case, the whole race of man is related not only to a common Father, but each to each. This world is a world of brothers. Vary it is true they do, but their points of agreement are more numerous, and we will add, more important, than their points of difference. They all recognize a common Creator, and

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ough the recognition is made in different vestments the sentiment of the soul, and not the garb of the body, the great fact of recognition, and not the manner of its being made, is the object of chief consideration. Come, then, and let us elevate ourselves above the surrounding atmosphere of narrow-mindedness, and behold from our lofty station the whole race of man in adoration at the Almighty's feet. The Greek, the Jew, the barbarian, Scythian, bond and free, a multitude which no man can number, under their heart-felt recognition of the Creator's greatness and supremacy. The words in which they address him are, it is true, diverse, but he judgeth not as man judgeth, and through the varying forms of language receives with pleasure the spirit of devotion, which they all are fitted to convey. On the view which has now been given, we for ourselves dwell with serene delight. We escape gladly from the trammels of bigotry, and revel at large in the expanded atmosphere of this universal church. There we behold in our gladdening visions Moses and the prophets, Jesus and his disciples, Pythagoras and Socrates, the Hindoo and the Mohammedan, the Catholic and the Protestant, the Calvinist and the Arminian, the Trinitarian and the Unitarian, offering up a homage the same in essence, however different in form. There we see the whole race of man in all ages and all countries worshipping a common Creator, and the very forms by which they are distinguished become venerable in our eyes by reason of the common spirit of which they are the vehicle. The spirit, it is true, while it remains the same in kind, varies in the degree and the purity of its manifestations. But this does not annihilate the gratification which we feel; for the spirit of devotion we find age after age improving, till it reaches its fulness of perfection in Jesus Christ and in all his faithful followers. In every period of man's history, and in every part of the globe at the present day, the sentiment of religion is proportionate to the ability of God's creatures, and they have all been, and they all still are, making progress from one measure of devotion to another, growing in religious sentiment as rapidly as is consistent with the extent of human power and the great designs of the common Parent. Now, we ask, can the man whose mind is thoroughly imbued with these views despond respecting the destiny of his fellow-creatures; above all, can he turn bigot and persecutor? Neither of these. All is well, all is for the best, all proceeds from good to good again. True, imperfections largely abound, but imperfection is the heritage of man. True, misery overspreads many portions of the world, but misery is gradually passing away, and the reign of peace is extending its gentle rule. The majority of the race are not, as some teach, hateful to God in this world, and about to be the objects of his vengeance in the next—are not living in pain and dropping into torment. The world is God's family, each member as well off as God could make him, and preparing to enter into purer and larger measures of God's benignity. The majority of our race are not a horde of practical Atheists, as system-mongers say, but the world is a church hymning in various strains, all imperfect and many poor and low, still all hymning in strains of grateful acknowledgment the praises of the Common Parent. How then can I persecute? True, all think not as I think, but that is God's arrangement, and we will add in many respects man's blessing. True, all worship not in my form, still all do worship. True, all use not my words, but all use the words or feel the emotions which their condition dictates and allows. But many possess emotions inferior to your own: that is a reason why I should use persuasion but not persecution. If I persecute a man I persecute a brother, I persecute a fellow-worshiper of a Common Creator. Away

then with persecution in all its forms, of word as well as of deed, and let us strive to communicate by gentleness and intreaty, by argument and evidence, the higher blessings of which as Christians we are made partakers.

Had such been the views of the priesthood of this kingdom they would have better appreciated than they did the character of Lord Byron in respect to religion—they would have persecuted him less with their scorpion-tongues—his name would have stood higher in the estimation of the people, and his heart been saved from many a depraving influence. Outlawed by the clergy the noble poet was driven to defy in word that which he felt strongly in his soul, and by efforts to represent himself as bad at least as he was represented by the priests; and thus he actually rendered himself worse than he otherwise would have been. Still Lord Byron was not destitute at any period of his life of the power of religion. As a sentiment he felt it in his earliest—in his worst—in his best, that is, his latest days. Nor do we doubt that he knew more of the power of religious emotion than many of those who misunderstood and maligned his character. A true poet must be devotional. The religious feelings are an inherent element in the poet's soul. The spirit of poetry is intimately allied with the spirit of religion; they are based on the same lofty susceptibilities; they are kindled by the same imagination, and fed by the same affluence of feeling. Inspiration transmutes the man into the poet, and without inspiration no one can be fervently devotional. The fine susceptibilities of Byron's soul received, at an early period of his life, a devotional dye from those fountains of devotional feeling which many of the writings of the Old-Testament Scriptures so abundantly supply. This baptism into religion was too congenial with his innate dispositions, and too pervasive in its influence for him ever in after life to lose its sanctifying power. At an early period indeed he was led by the strength of his native genius to shake himself free from the shackles of human creeds with their absurd and stultifying dogmas. Yet evidence is not wanting to shew that he even then knew how to discriminate between religion and its forms, reverencing his Maker while he renounced the impositions of his fellow-mortals. During his youth and his early manhood, the friends of his bosom were men fitted not to strengthen but impair his religious convictions, and at this period of his life he indulged in a style of speaking on religious matters, reckless, offensive, and disgusting. Often we doubt not his heart belied his tongue—

ἡ γλῶσσ' ὀμώσῃ, ἡ δὲ φρενὶ ἀνώμοτος.

In his detestation of hypocrisy Lord Byron ran into the opposite extreme of self-depreciation, and especially on subjects of religion, took a strange and a culpable pleasure in exhibiting himself in the darkest colours. But even in his wildest excesses he was not destitute of religious feeling. He denied, we know, the current opinions of the religious world; he doubted of the soul's immortality; but he was never without God in the midst of his own creation; he was not, as his enemies asserted, an Atheist; he was not an Atheist even in profession, much less in feeling. No; his soul was too keenly alive to the beautiful and the sublime in the works of creation to allow him to entertain serious doubts of the existence of a Creator. Nor was he a willing believer in the mortality of man. He felt his creed to be cold and uncomfortable—he felt the insufficiency of this world to satisfy the wants of his soul. There was in him an intense and incessant craving after a higher and purer and richer happiness than is here to be found—after a world of sunnier skies, and less misery—of fuller bliss and less alloy, than are even his

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once favourite eastern climes. Lord Byron's temperament was one fitted by nature to be eminently devout; and had it not been so perverted by Calvinism in his childhood, and by scepticism in his youth; had he possessed the advantage of a judicious and enlightened Christian for a guide—of one who could separate the chaff of religion from the wheat, and would have formed his pupil's creed by evidence, not by injunction, and have nurtured, not outraged the Poet's religious emotions, he would, we are assured, have been as eminent for his piety as he is for his poesy. We are not the apologist, but the judge of Byron, and this is our verdict—a verdict compelled against our prejudgments by the force of the evidence as it appears in the memoir of him, written by his friend Mr. Moore. The opinion we have pronounced falls short of that given by one who may possess some claims to speak on the subject, Sir Walter Scott. "I remember saying to him, (in an interview they had in London,) that I really thought, that if he lived a few years he would alter his sentiments. He answered rather sharply, 'I suppose you are one of those who prophesy I will (shall) turn Methodist.' I replied, 'No; I don't expect your conversion to be of such an ordinary kind. I would (should) rather look to see you retreat upon the Catholic faith and distinguish yourself by the austerity of your penances. The species of religion to which you *must or may* one day attach yourself must exercise a strong power on the imagination.' He smiled gravely and seemed to allow I might be right."* The work of Dr. Kennedy supplies abundant materials for the confirmation, if not the expansion, of the views we have now given. The author was situated as an army physician at Cephalonia during the period of Lord Byron's stay at that island, prior to his fatal visit to Greece. Four of the author's associates, natives, as well as himself, of Scotland, had been driven, as have many others, among whom Byron himself is to be reckoned, by the revolting absurdities of Calvinism, to the reception of infidelity. Dr. Kennedy having received a liberal education, and having directed especial attention to the subject of religion, undertook to lay before his friends, in a private conference, the evidences in favour of what he thought Christianity. Of this design Byron becoming apprized, expressed a desire to be allowed to join the party. Notwithstanding a report that his Lordship's object was in this overture to gain an opportunity to study "a Methodist," with a view to his exhibition in *Don Juan*, there is no good reason for disbelieving his sincerity, and the fact of his desiring to make one in a conference of this nature shews that he was not satisfied with his actual opinions. Some of the objections which Byron made to the truth of Christianity prove his unacquaintedness with the subject, and were, perhaps, solely intended to draw Dr. Kennedy into explanations. We cannot think that a mind such as Byron's could lay much stress on the objection that many fine writers had rejected Christianity, or on the allegation that the apostles did not write good Greek. Other difficulties there were, however, the result of the action of his own powerful mind on prevailing dogmas which Dr. Kennedy was little fitted to remove, and which proved the great barriers in Byron's mind to a conversion to orthodoxy. Dr. Kennedy opens the conference by a long address on the corruptions of Christianity and the necessity of distinguishing between these and the vital parts of the Gospel; but he ends with retaining nearly all the absurdities which obstruct the entrance of Unbelievers into the pale of Christ's fold. At the reading of a summary of the fundamental doctrines of Christianity, to which Byron must be converted,

* Moore's Life of Byron.

containing, from "the works of John Newton," an exposition of Original Sin, the Trinity, the Atonement, &c., &c., his Lordship took the alarm, interrupted the reader, and alleged with much pertinency,

"What we want is to be convinced that the Bible is true, because, if we can believe this, it will follow as a matter of course, that we must believe all the doctrines it contains."

In some matters Byron seems to have been better informed than his teacher.

"Your favourite Scott does not say that it was the Devil who tempted Eve, nor does the Bible say a word about the Devil. It is only said that the serpent spoke, and that it was the subtlest of all the beasts of the field."

The following contains "one of the greatest difficulties which he had met with, and which he could not overcome:" "the existence of so much pure evil in the world as he had witnessed, and which he could not reconcile to the idea of a benevolent Creator." Dr. Kennedy tried, but in vain, to solve his difficulties. We read, however, with great satisfaction, that a few months after this Byron did find, at least, some relief to his mind from a work of a brother physician, a work uniting religion and philosophy, philanthropy and devotion, poetry and feeling, in most felicitous harmony,—a work to which we, and doubtless hundreds besides, owe some of our dearest and best impressions, we mean Dr. Southwood Smith's on the Divine Government. We extract all that his Lordship is recorded to have said on the subject, omitting Dr. Kennedy's interlocutions, as containing nothing new to our readers.

"The author proves that the punishment of hell is not eternal—it will have a termination."—"They sent it out to me from England to make a convert of me, I suppose: the arguments he uses are strong. He draws them from the Bible itself, and by shewing that a time will come when every intelligent creature shall be supremely happy, and eternally so, he expunges that shocking doctrine that sin and misery will for ever exist under the government of a God whose highest attribute is love and goodness; and thus, by removing one of the greatest difficulties, reconciles us to the wise and good Creator whom the Scriptures reveal."—"Nay," he said, "that is not a strong argument, for a good God can permit sin to exist for a while, but evince his goodness and power at last by rooting it all out and rendering all his creatures happy."—"Well, it proves the goodness of God, and is more consistent with the notions of our reason to believe, that if God, for wise purposes, permitted sin to exist for a while, in order, perhaps, to bring about a greater good than could have been effected without it, his goodness will be more strikingly manifested in anticipating the time when every intelligent creature will be purified from sin and relieved from misery and rendered permanently happy."—"Come," said his Lordship, "the author founds his belief on the very scriptures themselves."—"You may find many passages in the Bible where the word everlasting or eternal signifies limited duration."—"But why are you so anxious to maintain and prove the eternity of hell punishments? It is certainly not a humane doctrine, and appears very inconsistent with the mild and benevolent doctrines of Christ."—"To my present apprehension it would be a most desirable thing, could it be proved, that ultimately all created beings were to be happy. This would appear most consistent with the nature of God, whose power is omnipotent, and whose principal attribute is love. I cannot yield to your doctrine of the eternal duration of punishment; this author's opinion is more humane, and I think he supports it very strongly from Scripture."

The influence of this delightful work on Byron's mind had evidently been

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very great, and had Dr. Smith been in the place of Dr. Kennedy, the result would, no doubt, have been far different from what it was. The conference did not continue. Dr. Kennedy's friends remained unconverted. With Lord Byron in private he had one or two interviews; but having the overwhelming load of Calvinism on his back, he made but slow progress in his labours. Having remarked that "the mass of superstition and hypocrisy which exists, not only on the continent, but even to some extent in England, is the cause of the infidelity of thousands," Byron adds, in reply to a remark of Dr. Kennedy,

"I know the Scriptures sufficiently well to acknowledge, that if the mild and benignant spirit of this religion were believed and acted on by all, there would be a wonderful change in this wicked world; and I have always made it a rule to respect every man who conscientiously believes the Scriptures, whatever external creed he may profess; and most cordially do I detest hypocrites of all sorts, especially hypocrites in religion."

His attention to the Scriptures was in fact considerable. More than once he expressly says that he was a reader of them, and it appears from the following that the Bible was his companion. "I read more of the Bible than you are aware," said Lord B., "I have a Bible which my sister gave me, who is an excellent woman, and I read it very often." "He went into his bed-room, and brought out a pocket Bible," and by the readiness with which he turned to a passage which Dr. Kennedy wished to refer to, but which he could not at the moment find, he shewed that he was not a little conversant with the contents of the New Testament. Dr. Kennedy chided him for writing his Cain, and stated that it had been productive of mischief.

"To myself it has," said Lord B., "for it has raised such an outcry against me from the bigots in every quarter, both in the church and out of the church, that they have stamped me an infidel without mercy and without ceremony; but I do not know that it has been or ever can be injurious to others."—"They have all mistaken my object in writing Cain. Have I not a right to draw the characters with as much fidelity, and truth, and consistency as history or tradition fixes on them? Now it is absurd to expect from Cain sentiments of piety and submission when he was a murderer of his brother, and a rebel against his Creator."

The ensuing words merit attention :

"I do not reject the doctrines of Christianity; I want only sufficient proofs of it to take up the profession in earnest, and I do not believe myself to be so bad a Christian as many of those who preach against me with the greatest fury, many of whom I have never seen nor injured. They furnish the suspicion of being latent hypocrites themselves, else why not use gentler and more Christian means."

In reply to a question from his instructor, "What are your difficulties?" "it is not necessary," he said, "to mention more when I find sufficient already: there is, for instance, the doctrine of the Trinity, *which is alone quite appalling*." The beginning of the reply of the learned Doctor contains so much simplicity that we cannot refrain from quoting it. "There is no more difficulty about this than about any of the others" (*scil.* doctrines of Calvinism). The mention of this difficulty leads Dr. K. to abuse those terrible misbelievers the Socinians. This the learned Doctor seems to have been rather addicted to; but, on one occasion, Byron and his friends read him thereon a severe lesson, accusing "him of being too severe on this

sect"—"that my opinions were too exclusive and narrow, and less candid and charitable in judging of others than they should be." If so, Dr. Kennedy has met with retribution, not (God forbid) at the hands of Unitarians, but of orthodoxy higher and purer than his, the Monthly Review for August having declared that he had "no religion;" and why? because, as far as appears from his book, he did not belong to any of the prevailing sects. After having, on another occasion, indulged in a bitter invective against "Arians, Socinians, Swedenborgians, and fanatics of all descriptions," he is thus taken up by Lord Byron:

"You seem to hate the Socinians. Is this charitable? Why would you exclude a sincere Socinian from the hope of salvation? They draw their doctrine from the Bible. Their religion," said his Lordship, "seems to be spreading very much. Lady B. is a great one among them, and much looked up to. She and I used to have a great many discussions on religion, and some differences arose from this point; but on comparing all the points together, I found that her religion was very similar to mine."

Among the works which Dr. Kennedy supplied Lord Byron with, in order to convert him, were Boston's Fourfold State, and Jones on the Trinity. Of the former his Lordship has expressed his opinion: "I am afraid it is too deep for me." The latter may be characterized as making by its "clear display," "darkness visible." During the several conversations in which Dr. K. engaged with Byron, his Lordship always shewed a disposition to hear what could be stated, and to read, as he had time, what was supplied to him in defence of the Christianity of his sincere, well-intentioned, but mistaken instructor. "There was nothing," says Dr. K., "in his manner which approached to levity, or any thing which indicated a wish to mock at religion." In quitting Cephalonia for Greece his Lordship took with him the religious books with which Dr. K. was able to furnish him, intimating, as indeed he had done throughout his intercourse with Dr. K., his purpose to study the subject of religion with attention. His mournful story is well known. Whilst doing something to redeem his faults, and promising much more, he met with a premature death in a land which he wished to liberate and enlighten. Dr. Kennedy does not supply us with any very important information respecting his religious feelings in his dying hour. He was always a believer in Predestination, and was influenced by it to the last. "Dr. Bruno wished to bleed him. 'No,' said he, 'if my hour is come, I shall die whether I lose my blood or keep it.'" Afterward his servant having said, "the Lord's will be done," his Lordship added, "Yes, not mine." The following trait of domestic affection we cannot withhold. "He then tried to utter a few words, of which none were intelligible, except 'My sister, my child.'" Among Dr. Kennedy's concluding remarks are the following:

"There are circumstances which induce me to believe that Lord Byron never doubted the divine authenticity of the Scriptures, arising probably from the influence of early education, if no higher principle was in operation, and that those hints of infidelity were thrown out by way of desperate or contemptuous bravado."—"He felt and acknowledged that he was not happy in his unsettled notions of religion. He vaguely hoped that if the Scriptures were true, he should ascertain the truth of them some time or other."—"His patience in listening to me, his candour in never putting captious objections, his acknowledgment of his own sinfulness, gave hope that the blessing of religious truth might be opened to his understanding, and though these were

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lamped by an occasional levity, at least by the want of that seriousness which the subject required, yet, on the whole, the general result was favourable."—"With respect to religion, we find nothing like a settled enmity to it, or a settled conviction that it was an imposture."—"He was, in fact, what he represented himself to be when I saw him, unsettled in his religious opinions. He rejected the appellation of infidel; he said it was a cold and chilling word. He confessed he was not happy; he said he wished to be convinced of the truth of religion."

UNDESIGNED COINCIDENCES IN SCRIPTURE.*

THESE two useful and neatly executed volumes contain an application of the argument of Paley in the *Horæ Paulinæ* to the Gospels and the Pentateuch. They are intended as a slight supplement to the great works of Lardner and of Paley, to shew from undesigned and hitherto unobserved coincidences the genuineness and credibility of these parts of the Sacred Volume. If the argument has not in Mr. Blunt's hands the force which it possesses when wielded by his great exemplar, if the coincidences which he adduces are less convincing, it is to be considered that the ground upon which he treads is far less favourable for the application of such an argument, than a comparison of the history of St. Luke, in which St. Paul is the hero, and the Epistles, of which St. Paul is the author, must necessarily be. In the gospels the principal materials have been pre-occupied; and in the five books of Moses, its application, owing to the antiquity and the brevity of the narrative and the entire absence of other writings, with which to compare it, becomes much more difficult. But Mr. Blunt does not challenge a comparison with more elaborate writers on the evidences. It would be doing him injustice to judge his "unpretending volumes" by a standard borrowed from their merits. Nevertheless we cannot help observing that Mr. Blunt's works are to those of his predecessors precisely what in pictures a copy is to an original, having something of the weakness and imperfections of imitation, instead of the power and brightness of an original conception.

They are the strained efforts of a man on the watch for whatever may be plausibly turned to his advantage, rather than the spontaneous growth of unbiassed observation; and hence it appears to us that his remarks are more fitted to charm and confirm one who already holds the Scriptures sacred, than to make a deep impression on the sceptic. We should rather say of instances of coincidence, that discrepancy, inconsistency, in such particulars would at once invalidate the narrative, than that in themselves they furnish arguments for its veracity.

Paley demonstrates more than the consistency of St. Paul either with himself or with St. Luke. His argument proves the impossibility of forgery. The coincidences he adduces are such as it is in the highest degree improbable and incredible that a forger would have or could have contrived. On the other hand, Mr. Blunt's examples of consistency are often such as

* *The Veracity of the Evangelists and Acts of the Apostles, &c.* Pp. 187. 1828.
and *The Veracity of the Five Books of Moses argued from Undesigned Coincidences.*
by the Rev. J. J. Blunt. Pp. 214. 1830.

no writer, with the smallest pretensions to credibility, could have avoided; such as might, doubtless, be found in a fictitious narrative constructed with tolerable skill. We by no means extend this observation to all his examples. Some of them are as striking as they are new; and his remarks are often as just as they are ingenious. They shew Mr. Blunt to have been a careful and attentive reader and examiner of scripture. As such we tender him our cordial thanks and regard. Would that the "Fellows" either of St. John's College or any other college who loiter about the precincts of the universities partook of his spirit. The Christian world would benefit thereby! Mr. Blunt is often successful in the application of the argument, and the advantage of it is, to use his own language, "that it consists of parts one or more of which, if they be thought unsound, may be detached without any dissolution of the reasoning as a whole." They are not the links of a syllogism, whose chain, if one of them give way, is broken, and falls with all its consequences to the ground, but like so many weights of various sizes they may severally be removed, and the preponderance of the scale still be evident.

We give a decided preference to the latter of the two volumes, on the Veracity of the Five Books of Moses. The author is here on comparatively untried and untrodden ground. He has introduced us to interesting points and beauties in the Mosaic narrative, which, if they do not add much to our previous conviction of its genuineness and veracity, still afford sources of improving and agreeable reflection. He has struck, as it were, into some of the secret and retired by-paths, which skirt the high and beaten road of criticism, and conducted us to some delightful spots for quiet and religious contemplation. Though his patriarchal church may be constructed of too slender materials, or may want a stronger cement; though the argued imbecility and insignificance of a Bethuel, the father of Rebekah, (Gen. xxiv.,) might, we conceive, have been represented in a fictitious narrative with as little appearance of design; though some other arguments from consistency may add little to our opinion of the credit to be attached to the book of Genesis, founded already on less refined observation of the nature of its contents, so obviously accordant as these contents are with every idea we can form of the manners and state of a primitive and patriarchal age; yet it is pleasing and instructive to be assured, and the labours of Mr. Blunt do assure us, that the more closely the narrative is inspected, the more intimate our acquaintance becomes with its least prominent features, the stronger will be our conviction of its credibility; the more reasons we shall discover for believing that the author of the earliest of histories has recorded facts with which he was acquainted, not devised a tale, ambitious of effect. Such remote instances of consistency as Mr. B. adduces are the proper proofs of this; being exactly such as a practised writer, who never places a word without an object, would have placed in a more conspicuous situation—but falling incidentally as they do from the pen of the sacred historian, shew that while pursuing one simple object, he is at no pains to display the whole of his resources for narration.

A list of the instances of coincidence which these volumes contain might be useful to our readers, who would thus be able at once to verify their correctness for themselves, but it would require more space than can conveniently be allowed. We recommend them to perusal. The Quarterly Review, in speaking of the first of these volumes, recommends the work to those parents who feel the want of books calculated to interest as well as instruct young readers; and we cordially agree in so doing. We recom-

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send them also to students and young ministers as an excellent example of the mode in which they should study the Scriptures, and a proof of the yet inexhausted treasures of useful observation which they contain.

At one or two things in them we own ourselves surprised. We are surprised that any man, of any critical knowledge, should speak of St. Paul as the author of the Epistle to the Hebrews, without the least apparent consciousness of a doubt being ever entertained on the subject. We are surprised at the observation, that "as the Messiah, the Jews were anxious to receive Jesus, which was the character in which he had entered Jerusalem; but they rejected him as *the Son of God*, which was the character in which he stood before them at his trial; facts which, taken in a doctrinal view, are of no small value, proving as they do that the Jews believed Christ to lay claim to divinity, however they might dispute or deny the right." We have always thought that, if theologians were agreed on any subject, they were agreed that the Jews rejected Jesus as their Messiah, and were averse to receive him in this character: the great object of the preaching of the apostles appears to have been to persuade the world that Jesus was the Messiah. We know, too, that many orthodox theologians have contended that the Jews expected their Messiah to be a divine person, and drew this expectation justly, as they conceive, from their prophecies; so that if they received him in one character, the other followed as a matter of course. We leave Mr. Blunt to reconsider his novel opinion.

But we do not wish to censure. In the concluding paragraphs of Mr. Blunt's volumes we have taken great interest: we decidedly agree with him in thinking, and the observation has often been forced upon our own minds, that "where the ordinary circumstances of the narrative have the impress of truth, the extraordinary have a valid right to challenge our consideration too;" and "that the more attentively and closely we examine the Scriptures, the more shall we be convinced that the natural and supernatural events recorded in them, must stand or fall together." The latter part of the volume on the veracity of the five books of Moses, contains a distinct, concise, and valuable, summary of their internal evidence to which we can only refer; and with the concluding page of the volume on the Evangelists, "where the author is commending a moral life as a means of faith," we here present our readers:

"Frequently is faith found dead in operation amongst those who have had the best opportunities from knowledge, and the habitual exercise of their reason, to acquaint themselves with the testimonies to the truth of revelation, and who are ready to admit that those testimonies are satisfactory. Whilst, on the other hand, under the cottage roof perhaps, (where the evidences have been little examined,) but where prayer and a life agreeable to Scripture have been resorted to, may the minister of God discover the active workings of a faith the most lively; not exhibiting itself in vapid and heartless exclamations of belief, but in the more sober fruits of patience under sickness—trust in God under poverty—courage to meet the fever and contagion for a neighbour's relief—gratitude for mercies received, without a question but that from God's hands they immediately flow. These and the like fruits of a steadfast faith, I repeat, may be often met with in a thatched cottage of our land, chiefly resulting from God's blessing on a moral life, and the outpouring of prayer, so that even the spiritual guide of the parish shall enter that poor man's door, and stand beside his sick-bed with a feeling almost of envy at the delightful sincerity of the unlearned sufferer; reproach himself, that, though a master in Israel, he knoweth not these things to the same extent, and renew, perhaps, the slumbering flame of his own devotion at the hearth of his less highly-gifted brother."

ESSAY ON THE PROPER USE OF THE RETROSPECTIVE FACULTY.

I.

"Forgetting the things which are behind."

THE faculty of memory is of such prime importance in the formation and improvement of mind, that no progress whatever can be made without it. This faculty supplies the materials on which all the others work; and in proportion to its original strength or weakness is the approximation to intellectual power or to idiocy. It becomes of less importance as the other faculties are developed, as they supersede its office by supplying to each other the elements on which they are to be severally employed: and hence we perceive the cause and recognize the purpose for which the memory becomes less tenacious as years advance. The other faculties being brought into play, the essential strength of the memory becomes of less and less importance to the general intellectual improvement; while the correctness of its discipline should be made an object of perpetual attention.

A powerful, undisciplined memory is so wearisome a qualification in a companion, that it is only necessary to have known such an one to be aware how its vagaries delay the progress of the mind, and impede the steady advance of its improvement: while instances of a defective memory in eminent men of every class and degree, are so common as to prove that a great tenacity of facts and impressions is not a primary requisite of excellence. It was by applying his extraordinary power of abstraction to the materials furnished by memory as well as observation that Newton wrought out stupendous results from a very scanty assortment of facts. While observing that an apple falls, and remembering only that a feather floats, and that rain was once vapour, he was advancing much more rapidly towards his theory of gravitation, than if his mind had been crowded with remembrances of all the circumstances which happened at the time he was observing feathers and showers. To him the art of forgetting was as serviceable as an unreflecting person would predict it to be disastrous. To have a strong memory under command is an inestimable advantage; but to have a weak one under command has been proved to be sufficient for all needful purposes, while the other faculties are vigorous.

This view of the instrumentality of memory, in promoting or delaying the improvement of the intellect, is universally allowed; but most persons appear to act upon an opposite theory in their spiritual concerns. Whereas, not only are the instruments identical in the two cases, but their operation is strictly analogous. All the powers of the intellect are engaged in spiritual processes, and precisely according to their usual method of operation. The only difference is, that in the one case they are employed upon facts; in the other, on impressions.

This difference, it is true, involves an important distinction—but a distinction which only serves to corroborate the convictions we are about to offer. Both facts and impressions are important only in their results; as they afford knowledge or exert influence. The results of facts are not necessarily or often immediate; those of impressions are so. The agency of memory is, therefore, more important in the first case than in the last. A fact may lie in the mind, like a seed in the ground, for days, months, and years, preserved by the memory, as the seed by the surrounding soil, before the fit season shall arrive for it to put forth its manifestations of use and

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beauty; but an impression exerts its influences immediately or not at all. When, for intellectual purposes, the memory recalls facts, their intrinsic value may remain the same, however frequently they may be placed before the mind; but when for spiritual purposes, the effect is different. Impressions become weaker, and their influences more and more impaired or perverted the more frequently they are acted upon by memory. Though, in their own nature, they are, like all moral influences, imperishable, they are peculiarly susceptible of corruption and perversion; and it is far better that they should subsist (though individually lost to consciousness) as wholesome elements of our moral being, than that they should pass under a change which is injurious to them, and can answer no good purpose whatever.

The great object of earthly discipline being to invigorate the spiritual nature, it is clear that whatever causes useless exhilaration on the one hand, or depression on the other, ought to be avoided. The habit of dwelling on the past does both. It needs not a moment's consideration to perceive that the contemplation of past achievements, (as achievements, and not for the sake of their results,) must occasion an elation of heart ill becoming those who are only entering upon the path of spiritual life. It is as if the infant should glory in having put his foot to the ground, and sit down to congratulate himself on the feat, when perhaps his destiny may hereafter call him to traverse the globe. While we employ the memory in presenting and embellishing our own good deeds, we are indulging in the most degrading kind of spiritual voluptuousness, and insulting Him who bestowed our faculties for higher purposes.

Many who agree with us, as to the folly and danger of this species of spiritual intoxication, advocate an extreme quite as pernicious, though, as it is less alluring, it is less common. They would depress and debilitate the soul by the indulgence of remorse. Confounding remorse and repentance—things as different in their nature as Memory and Hope—they impose on themselves, and enjoin on others, the injurious penance of recording past sins and reviving past sorrows, which, having yielded their results, are fit only to be forgotten. They flagellate and macerate their souls as monks of old did their bodies; and the punishment has the analogous effect of weakening the powers which need invigoration, and of superinducing disease to which the penitent is not constitutionally liable. If our meaning be here mistaken, if we be supposed to countenance levity and carelessness in spiritual concerns, or any contempt of the discipline of life, the misapprehension must arise from the error we are endeavouring to expose.

Remorse, by which we understand the bitter feeling arising from the belief that in a situation precisely the same we might have acted differently, cannot be rationally indulged by those who maintain that all the circumstances of their external and internal life are foreseen and ordained by God. The sorrow, shame, and fear, which are the elements of repentance, have no necessary connexion with Remorse, which is altogether a fallacious feeling, and like all other fallacies, hurtful to those who entertain it. In its operation it is wholly retrospective, and in its influence as debilitating as it is agonizing. It resembles the malignant tortures of the tyrant, and not the salutary and tender inflictions of the physician. Of the emotions which combine to form repentance, shame is retrospective, sorrow relates to the present, and fear is prospective. United, they produce a change of mind from vice to virtue, making use of the past only as subsidiary to the future. Thus and thus only should the past be used. Our contemplation should be

fixed on the results of circumstances rather than on the circumstances themselves : i. e. on the present in preference to the past. Having found that in certain situations of temptation we have fallen, our proper use of our experience will be in avoiding such situations if we can, or in strengthening the principles which may uphold us ; and not in mourning because, being placed as we were, with infirm principles, we did not act, as it was impossible we should have acted.

The Scriptures are our warrant for thus using our experience. They exhort sinners to sin no more ; they supply support to virtuous principles and incentives to holy feelings. They appeal to our experience of the misery of vice, and they also reproach the sinner. But nowhere do they blame any one for not having acted differently, his principles and habits remaining the same. They denounce his principles, they reprobate his habits, and all their exhortations tend, not to unavailing lamentation over the past, but to newness of life. It seems strange that while we advise one who has sustained a misfortune to turn his attention from it in search of a remedy, and one who has committed an error to repair and forget it, we should prescribe a different course for the guilty. We bid him be sorrowful, not that his motives are corrupt and his habits depraved, not that he is too weak to resist the impulse of his passions, but that all this being the case, his conduct is not upright, pure, and moderate. On the same principle we should lament, not that some of our brethren are poor, and miserable, and blind, and naked ; but that, being so, they are starved, and shivering, and in darkness. If they really feel sorrow and shame for their condition and fear of its consequences, the best, the only account to which they can turn these painful emotions is as incentives to improve their state. As deep a feeling of shame as is consistent with a due independence of other men's opinions, as large a measure of sorrow as can consist with a sensibility to surrounding blessings, as awful an emotion of fear as is compatible with filial trust, are the proper constituents of repentance ; but they should be used as prompting to present action, and tending to future good ; and, therefore, as entirely disconnected with remorse.

It is universally allowed that means are valuable only as instrumental to an end, and that they should, therefore, be discarded when the end is obtained. If this maxim were acted on as generally as it is admitted, earth would become almost a heaven. We should have no misers, no profligates, no tyrants, no slaves ; few, very few sufferers by what are called natural evils, and, what is more to our purpose, no self-tormentors. Guilt and sorrow having wrought their work of regeneration, would cease to be painful in the retrospect, if not forgotten. Of such a state of things we have at present no prospect in this world ; but the nearer we can approach to it, the better for ourselves and others. The sooner we can get rid of the swathing bands of infancy, the more rapid will be our growth to maturity. The sooner we can with safety drop the outward forms which are but adventitious helps to essential things, the sooner we can rise above the external bondage and internal conflicts which beset and waylay and hinder the immortal spirit in its pilgrimage, the greater will be our vigour and fitness when entering on a better state of being. This was Paul's conviction when he described himself as forgetting the things which were behind, as well as pressing forwards to those which were before. He had, like other men, been guilty of faults and follies ; but how did he revert to them ? Not with any wish or imagination that they could be undone, or that they might have been avoided ; but as warnings to himself and others ; as testimonies of the moral provi-

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lence of God, as healthy stimulants to a purer and more vigorous course of action. These results being obtained, these influences being realized, "the things which were behind" were consigned to oblivion.

The habit of dwelling on the past, has a narrowing as well as a debilitating influence. Behind us, there is a small,—an almost insignificant measure of time; before us, there is an eternity. It is the natural tendency of the mind to magnify the one, and to diminish the other; for the one we have measured, step by step; the other is so foreshortened by the situation from which we view it, that we are unable to measure it. However steadily the reason may set about instituting the comparison, the imagination is first assailed by the infinite inequality, and then, turning for relief to the familiar space already traversed, is easily led to estimate its comparative by its positive magnitude. So false an estimate must impair both the rectitude and speed of our career. What chance has the helmsman of steering his course right, if he contemplates only the shore he has left, the breakers he has traversed, and the clouds which have blown over? To the ocean before him he may discern no limits, and there may be no familiar object on the horizon which can help him to measure the intervening space; but he knows that something more than a waste of waters is before him; and if he be wise, he will strive to reach it by the shortest and safest track. With a similar intentness should we look into futurity with a perpetual reference of our observations to our present guidance. The conflicts of our youth were of an ignobler kind than those we shall henceforward have to sustain; our temptations meaner, our errors grosser, our fears more abject, our guilt more debasing; the contemplation of them can therefore only tend to contract the mind and vitiate the moral taste.

It may be asked, how, if all this be true, we are to render the duty of instructing others compatible with our own spiritual improvement?

We answer, that while engaged in such a task there is a perpetual reference of our own experience to the interests of others, which deprives the act of retrospection of all its injurious influences. In such a case, we are instituting vigorous, present action, and not lost in an enervating reverie on the past. We are actuated by an invigorating impulse, instead of sinking under a selfish temptation.

It may further be asked, whether in heaven there will be this forgetfulness of the things that are behind,—whether, among the secrets of the part which shall there be revealed, there will not be a display of all the fostering and ripening influences which have nourished the soul to maturity? There probably will be such a display; according to our conceptions, there must be such an one exhibited to the intimate consciousness of every individual; but in a manner widely different from any which can take place here. Here we are apt to conceive external things as of a substantial, their influences as of a shadowy, nature. There we shall apprehend exactly the reverse. All things of which we here take cognizance are but attributes and manifestations of an essence which now eludes our search, but which we shall hereafter recognize as a manifest existence. These external things shall then have passed away as shadows, and will be immortalized in their influences. These influences, of which so many are here misapprehended through the imperfection of our faculties, or forgotten from their multitude, unnoticed from their subtlety, will there be presented in completeness of number and proportion, as an epitome of the life which has been passed. They will not be summoned by memory, but recognized by consciousness. They will not pass before the mind in procession, like ghosts clad in earthly

vestments: they will be presented in one vast, living group. It is evidently impossible to anticipate its magnitude and beauty; but we may predicate what some of its elements will be. The scenery will consist of all that is fairest in the visible frame of the universe, presented in essential and not material beauty,—forests, lawns, girdling mountains, and the illimitable ocean, bathed in an atmosphere of warmth and fragrance, and enveloped in an ether of light. All of the human race who have ministered to the spirit, however separated here by time or space, will be there assembled; patriarchs will be encamped among the pastures, and the chosen people in the wilderness: savage nations may bend before the lights of heaven, and our own kindred and friends compass us round. The Athenian sage may be seen instructing his pupils to listen to the harmonies of nature, while his own attentive ear catches faint echoes of a voice, unheard by all besides, rising above those harmonies to interpret them to listening souls. In the midst is He who points out to the universal race the approach to that presiding Presence which has created, sanctified, and immortalized this spiritual universe.

If the past should live again in some such mode as the imagination can only faintly shadow forth, it will be, strictly speaking, by a revivification and not by recollection: and for purposes totally different from those which we vainly hope to fulfil by mourning over irremediable evils, whether natural or moral, or by traversing again the field of experience where we have already reaped all the produce which the season will yield. While time is the measure of our life, and vigour its noblest attribute, any habit by which the one is wasted and the other enervated, must be irreconcilable with our destination, and incompatible with our lasting peace.

V.

FRANCE.

Io Triumphe, let Humanity be proud and joyous! The Lord hath triumphed gloriously; for if ever there has been a "battle of the Lord," a conflict of armed men with deadly weapons, in which we might believe that his own spirit fired the hearts and strung the sinews of the combatants, such was that which was fought and won in the streets of Paris. War we hold to be but another name for a mass of complicated crime. The military profession has nothing to do, that we can see, with the Christian profession. But if ever man may righteously shed man's blood, it must be in repelling by force, such force as that by which the infatuated Charles X. attempted to crush the French nation beneath his footstool. His hired agents, whose lives were the forfeit, might think they were only doing their military duty. If they were right in that, it only shews what a black sin against mankind military duty may become in some circumstances. They were his instruments for the commission of a crime so foul that if life might not be taken to prevent the completion of its perpetration, much less should it ever be for the most unprovoked and premeditated murder that the annals of justice have ever recorded, or that can be devised by the imagination. But for reliance upon armed hirelings, the attempt to supersede the government of law by that of individual will could never have been made at all. We

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cannot be too grateful to the brave citizens of Paris that it was made in vain. They have earned the world's admiration. They did the only thing which was to be done for their country's salvation ; but which required promptness, courage, devotedness, wisdom, forbearance ; all the virtues, in short, that the multitudes which people large cities have been supposed to want ; but which here were splendidly developed as the occasion demanded. They repelled with a vigour for law the first overt acts of "a vigour beyond the law;" and they prevented civil government, which is ordained of God for man's good, from being expelled the land by despotism, which sitteth itself in the temple of God, and in his holy name defaces his image in his rational creatures, and tramples on their necks. There was no remote and complicated calculation. The evil to be averted was imminent and immense. The good to be achieved was clear, practical, immediate, and immense also. Many lives of the Tyrant's unhappy agents have been taken away ; many more lives of the injured citizens have been lost ; but so far as man can judge, France has purchased by the sacrifice a mighty sum of good, individual and national, for many and many a generation yet to come. Nay, more than this, she has made the world her debtor, and blessings were scattered abroad by all the winds of heaven as they bore the tidings of her promptness in resistance, her courage in conflict, and, in triumph, her wise and generous forbearance.

Our readers have doubtless acquainted themselves with the particulars of the struggle, and the proceedings that have followed. These will, it may be hoped, soon be collected and embodied in some permanent record. It is much to be desired that this should be done promptly ; and yet more that it should be the work of some competent hand, by which false reports can be winnowed out, exaggeration reduced to truth, and the facts presented luminously and connectedly. Meanwhile there is ample warrant for our feelings, and ample stimulus for our thoughts, in the broad outline of this glorious Revolution.

There is surprisingly little discordancy in the many accounts which have been published of these transactions, although, as must be the case, they come from writers of very different habits of thought and feeling, natives of different countries, and whose attention must have been directed to very different portions of the one great scene. Instances of absolute inconsistency are scarcely, if at all, to be detected ; a general reliance may therefore be safely felt, and it is most delightful to observe, that in this consistency and harmony, there is a total exclusion of every thing mean, degrading, cruel, or vindictive. Some of the Swiss Guards have been disembowelled, and the pallsades of the Thuilleries adorned with their entrails, in the pages of the John Bull, but nowhere else. It is a solitary instance even of calumnious imputation. The testimony is concurrent, universal, and complete, not only to the magnanimity of the great movement itself, but to the humane and dignified bearing of all classes of the population of Paris. The feelings of individuals seem to have been raised to a high pitch of moral elevation, by the nobleness of the work in which they were engaged. The most valuable and portable articles of property were within the reach and at the uncontrolled disposal of the multitude, without being even a temptation to plunder ; the quays on the banks of the Seine were covered with untouched stacks of wine and brandy ; the pictures in the gallery of the Louvre were unharmed, while the building itself was attacked, stormed, taken, and retaken ; and the wounded soldiery were borne away, and tended with the same carefulness as the patriotic citizens.

And while the manner in which the Revolution has been effected is so individually honourable to the French people, it reflects equal, if not higher, lustre upon them, considered collectively. So long as oppression wore even the form of law, it was only encountered by a legal resistance. While the charter was even in profession adhered to, the people only availed themselves of the means which the charter allowed to defeat infractions of its letter and its spirit. They acted by their constitutional representatives. When the chamber was dissolved, by the advice of ministers whose very names were an outrage upon the nation, they quietly and peaceably, but almost unanimously, elected other deputies who would, as was well known, not fall short of their predecessors in advocating national principles, and sustaining national rights. When this chamber was dissolved, even before it had assembled, the censorship of the press established, and the law of elections changed by a mere act of royal will, most arbitrary, illegal, and unconstitutional, they still awaited actual aggression before they resorted to active and armed resistance. Through the press, to which belongs the glory of having commenced the revolution, they declared their determination not to act upon illegal mandates, but they proceeded to no violence; there were no demonstrations of riot, no arms had been prepared, no attack was commenced, no tumult had originated; it was only when actually assailed, when the printing offices were entered by the soldiery, when the inhabitants were sabred in the streets, that with such weapons as they could at the moment obtain, the citizens stood up in self-defence, and would not unresistingly be massacred by the military. As much of regularity and organization as could be effected in circumstances so extraordinary, were spontaneously and instantly adopted. The people were anxious to put themselves under the direction of trust-worthy leaders; and so far as the military conduct of the little bands into which they formed themselves was concerned, there was a felicitous provision for their guidance in the skill, the spirit, and the patriotism of the pupils of the Polytechnic School. These lads are the true nobility of France. The new deputies were immediately invited to assemble; the fate of the country was committed to their hands; the chief magistracy was consigned to the nearest relative of a family which France could evidently never tolerate again; order was restored, yet more rapidly than it had been interrupted; and in five days, of which three were days of mortal conflict, the change was complete, and the nation was regenerated.

In the course of these proceedings, the French people have with a perspicacity and a determination which cannot be too much admired, penetrated every delusion, and shewn themselves superior to every influence, by which it might have been supposed that they could be diverted from their purpose, and rendered unfaithful to their own interests and those of their posterity. By no outbursts of popular feeling, by no intemperateness of language, by no premature ebullitions of impatience or resentment, have they given a pretext or a colouring to the effort which was made to subject them to absolute and undisguised despotism. It stands in all the bareness of unprovoked aggression. Even military glory could no longer dazzle or seduce their minds. The unanticipated and wonderful success of the expedition to Algiers, a success on which the court could not have calculated, totally failed of that kind and degree of influence on which, even from a much inferior triumph, it is obvious that the court did calculate. And in the forms and offices of the government which they have now established, a becoming independence of the example and the desires of other states, with

an anxious wish even by sacrifices to preserve the peace of Europe and the world, are blended with a most felicitous magnanimity.

If the backwardness evinced by the aristocracy of this country in those expressions of joy, sympathy, and encouragement, towards the French people, which they ought to have been foremost to promote, is to be ascribed to any apprehension of the instability of the present government, we think the fear will prove to be as groundless as the conduct which it occasioned has been disgraceful. To our apprehension, the government of France as now constituted contains the surest principle of perpetuity in that of improvement; while it is so far in accordance with the wants and wishes of the people, and with the present state of political knowledge, as not to require any great or speedy change even in the way of improvement. Stability is not now to be sought as it might be in ruder times, by raising certain classes of society into power and continuance, and by securing the aid of endowed and unchangeable establishments. The interests of nations are so much more clearly and commonly understood, that what were once the guarantees of permanency, are now become the elements of mutability. Those governments are most likely to last which best commend themselves to the intelligence of a people, and which shall be found by experience most efficiently to secure the people's common interests. The present government of France is machinery which promises to work well for these purposes. The King's grant of a charter has become the nation's own bill of rights. The insult of its preamble is expunged, the sovereignty of the people is fully recognized, the censorship of the press, the introduction of foreign troops, the erection of arbitrary tribunals, and the unlimited creation of peers, are finally abolished; and there is for these and other great and manifest improvements, the security, not only of a public contract to which the sovereign is solemnly sworn, but the much firmer security of an armed population, the National Guard, to whom is distinctly and legally confided the protection of the constitution. France is no longer, in any of its public forms, the patrimony of a family, but is become obviously and avowedly, though with an hereditary chief magistrate, a commonwealth. Public opinion will and must be the ruling power: and with the means which are possessed for the formation, for the gradual correction, and for the peaceable but availing expression of that opinion, there can be no doubt that it is well for France and for the world that it should be the sole ruling power. Its influences may be expected to conduct with rapid steps towards political, literary, and commercial greatness. There seems no reason to apprehend instability from the operation of any cause except external force. That has been once tried on France, under circumstances far more favourable than the present, and the sovereigns of Europe will probably hesitate before they venture upon a second experiment.

In these changes, religious liberty has been extended by the suppression of that article of the former charter which declared the Roman Catholic religion to be the religion of the state. The fact merely is recorded, that it is the religion "professed by the majority of Frenchmen;" and that its ministers, "together with those of other Christian doctrines, shall be supported at the public expense."

A failure, probably only temporary, attended an attempt to put the Jews upon the same footing. We trust that the times will prove not less propitious to religion than to religious liberty, that the extension which has been made will not be the mere freedom of indifference, but that theology is about to become in France a practical science. There have been many

indications of late that their minds were becoming a fit soil for the reception of divine truth, that they needed a simple and rational religion, and that the time was advancing when it might be offered to their notice with a prospect of extensive acceptance. Elevated as the character of their youth has been by education and the press, there wants but this to make it the object of admiring complacency. The convulsions which have shaken down the props by which a superstitious and ceremonial system was supported in the midst of them, must also cause the pillars of infidelity and scepticism to totter. From these ruins we hope ere long to see the temple of truth arising, and God thus bestowing his best blessing on those who have already won for themselves the warmest benediction of humanity.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*A Sermon, preached at Boston, U. S., before the Governor, Lieutenant-Governor, Council, and Legislature, of Massachusetts, at the Annual Election, May 26, 1830.* By William Ellery Channing, D.D. London: R. Hunter. 12mo. Pp. 64. 1830.

THE great dramatist vainly wished that he could have a kingdom for a stage. We have often wished as vainly that Dr. Channing could have a church, with thrones for pews, and princes, potentates, and legislators, for his auditory. Extravagant as the wish may seem, it was scarcely perhaps a less dignified position which he actually occupied in the delivery of this sermon, which was addressed to the assembled authorities of his native state, the freely chosen rulers of a free community. It was a noble occasion for the promulgation of those truths of which Dr. Channing is the eloquent apostle, and for the display of that dignified and benignant spirit by which all his compositions are animated. We rejoice to find him addressing himself directly to those whose stations are elevated, whose minds are enlightened, whose characters are influential; because in purifying and elevating their minds, a work for which he is so admirably qualified, he does more than in any other way towards raising the character and spirit of the whole people, whose representatives and rulers they are.

Were he to harangue the collected royalties of the old world ever so impressively and successfully, the result would be of little worth, compared with that which a similar effort may produce upon the members of such a government, as that which was recently gathered round his pulpit: for could despots be converted to wisdom and goodness, they would still find that the establishment of wisdom and goodness amongst their slaves was beyond the power of their despotism to accomplish. But an American government not only represents the people while it is a government; it sprung from the people; it speedily returns to be mingled with and lost in the people again; it is only isolated for a short time, but it has with the people a permanent and essential identification. The good effected upon them is, therefore, ultimately wrought upon the whole community; they are the little leaven which leaveneth the whole lump.

The discourse is alike worthy of the author, the occasion, and the subject. That subject is too large for us to enter upon within the limits of a notice. We must refer our readers to the discourse itself, where they will find a most splendid description of that inward, mental, or spiritual freedom, the attainment of which is the glory of man's nature; and a most able indication of the ways in which it may be promoted by those great agencies, religion and government.

ART. II.—*Remarks on the commonly-received Doctrine of Atonement and Sacrifice.* By William Turner, Jun., A.M. Marshall, Newcastle-on-Tyne. Pp. 48. 1830.

THE confusion of tongues was an awful dispensation; and every one can imagine the inconvenience which it must have occasioned, if the story be understood literally, or can gain some insight into the perplexities which it may be intended figuratively to represent. But few are aware of the worse consequences which arise from the imperfection of tongues; by which multitudes of minds are made the scene of intellectual confusion, and every department of science is converted into a Babel. By the misapprehension or the faulty application of terms, realities are lost sight of, false analogies are made the basis of argument, and errors are originated which spread and reproduce till their extermination becomes a work of time and difficulty. Theological philosophers have as heavy a work in hand, even in these days, in analyzing systems of error as the wise men of other schools have performed in exposing the fallacies of the Aristotelian philosophy; while their task is of infinitely more importance, inasmuch as it respects the being and nature of the First Cause, and not only the "motions of his will." The most absurd and noxious theological errors which prevail in civilized countries may be mainly referred to ignorance or carelessness in the application of language; and it affords us a high satisfaction when we see religious teachers beginning their work of reformation by enlightening and purifying the passages by which the ear converses with the heart.

The author of the tract before us pursues this method among others, of attacking the popular doctrine of Atonement; and in our opinion, with eminent success.

He presents us with a clear explanation of the mistake into which inaccurate reasoners are led by instituting too hasty an analogy between divine and human law. Where the administrator of the law derives his authority from the law itself, his decrees must be immutable, and the law itself inexorable. This is the case with human laws. But when the law is originated and administered by the same Being, and bears no relation to himself, but only to the subjects of his government, as is the case with the Divine Law, there is a perpetual power of remission, conditional or uncondi-

tional. Revelation declares this remission to be conditional; and explains the character of the conditions; viz. necessary, as they respect the moral attributes of God and the nature of man, but not necessarily arising from the law as a law. This argument is, of course, addressed to those who attempt to support the popular doctrine of Atonement by reasoning; and many such there are, even while the prevailing cry against their opponents is about the impiety of being voluntarily rational in the examination of religious doctrines. It is followed by a brief exposition of the duty of estimating the Divine character and purposes by the application of the same rules which are employed in the investigation of truth in general: by a reprobation of the notions of vindictive justice, and of the necessity of satisfaction, (which are totally irreconcilable with the scriptural conditions of forgiveness,) of the retrospective effect of the death of Christ, and of the popular system of typical interpretation. The bad moral consequences which must result if the true Calvinistic creed be made the basis of action are then exhibited, and finally, the benefits which men have actually received by means of the death of Christ, and the affections which, as a natural consequence, they ought to cherish towards him, are briefly but forcibly set forth.

This tract is so full of sound argument and irresistible appeals to reason and scripture, that it is difficult to point out one portion as more worthy of consideration than another. But to us its chief strength appears to lie in the first division of the argument, which is by far the least hackneyed of the various instruments of attack which shall not fail eventually to overthrow the most monstrous of Protestant theological errors. While the orthodox believers in the Atonement protest against the exertion of the faculties in matters of the most serious concern, we can do little but pity them for the mercilessness of their creed; but if they attempt to prove their doctrine by reasoning on the nature of legislation, we are provided with the means of proving to them how "false and erroneous is the principle that to be unbending and inexorable is essential to the very idea of a system of laws,"—which are in other words, the means by which the perfection and happiness of the human race are promoted.

ART. III.—*Christ's Knowledge of all Things: a Discourse, preached May 2, 1830.* By Edward Higginson, Jun., Minister of the Chapel in Bowlalley-Lane, Hull. Redford and Stephenson, Hull. Pp. 24.

THIS discourse was occasioned by a sermon preached by Dr. Raffles, of Liverpool, during a late visit to Hull, in which he asserted the omniscience and consequently the Divinity of Christ, using as his authority the words of Peter, "Lord! thou knowest all things; thou knowest that I love thee." As long as ministers of the gospel are found who pervert reason and scripture in the manner in which Dr. Raffles has done in the present instance, it may be necessary to expose the fallacy of their reasonings. We owe and offer our thanks to Mr. Higginson for having undertaken so irksome a task; but, as to the publication of his strictures, we must just remark that a much greater service is rendered to society by diffusing just principles of interpretation, than by calling the attention of the public to a single misrepresentation, so gross as to be seen through at a glance. The Unitarian's Creed, which we find in the Appendix, contains nothing but what Unitarians in general believe, according to their customary use of the language of the Epistle to the Hebrews, but by other sects that language is interpreted differently; and it is perhaps wise to keep as clear as possible of figurative language in professions of faith. If the good people of Hull are no wiser than to be deceived by the scriptural perversion of Dr. Raffles, or infected by the bigotry of Mr. Hamilton, of Leeds, they stand woefully in need of the zeal and activity which Mr. E. Higginson has proved himself anxious to devote to their service.

ART. IV.—*A Letter to the Moderator of the Presbytery of London, concerning the Sinless Humanity of Christ.* By the Rev. James Millar, Minister of the Scotch Church, Southwark. Stewart, 139, Cheap-side. Pp. 32.

OUR readers must be aware of the difference of judgment as to the character of our Lord's humanity, prevailing amongst the members of "the Presbytery of London;" and of the revolting sentiments and expressions on this head that have been attributed to one of that fraternity. Mr. Millar, we be-

lieve a junior brother, appears anxious to recover for the body to which he belongs their wonted character for orthodoxy, but has managed to develop his own views with the greatest possible tenderness to the feelings of his associates who differ from him. We cannot but regard the controversy as shewing very plainly certain insurmountable difficulties with which the doctrine of two natures in Christ, under whatever modification, must be encumbered.

We are reminded of the paradoxes of Lord Bacon, by the following declaration of our author, p. 22:

"Do the inspired persons think it any disparagement to express the wonders of the manifestation which they had beheld? No; then let us not hesitate to follow such examples; for the Son of Mary was also the Son of God, the inhabitant of eternity was born in the fulness of time, the invisible was seen, the life of the world died upon a cross, the spoiler of the grave lay an inmate of the sepulchre. His power not less, because he came clothed in weakness. His majesty glorious beyond praise, though folded in a mantle of humanity. By this union, ineffable but most gracious, suffering as man that he might triumph as God, he hath perfected for ever the great work of our redemption."

There is, we think, no small danger lurking under our author's postulate, p. 11:

"While in searching the Scriptures we ought scrupulously to receive the truth as therein unfolded, it may be necessary, and is allowable, for the purpose of accurate explanations, to use terms not just syllabically found in them, provided they clearly express things which are unequivocally revealed."

There is surely a strong presumption, that the *unequivocal*, by which we suppose is meant clear *revelation*, will render more *accurate explanation* unnecessary.

Let our readers who have been wont to think the scriptural declarations concerning the person of Christ sufficiently intelligible, and in need of no explanation but what they themselves furnish, judge whether any light is to be obtained from the following sentences, pp. 16, 17:

"Nor is it absolutely impossible to assign something like an explanation of this part of the constitution under which the Son of God was manifested in the flesh. For the humanity of the Lord was a creature, a thing formed, which consequently required to be upheld, and

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which could not stand in and by itself. Hence the human nature in Christ needed to be sustained by a super-human power, as it required it in its original purification. No doubt this necessary support the divinity in the person of the Son could impart to the humanity to which he was united. But the Holy Ghost is always represented as agent in the acts of the Godhead, as he was in this mysterious transaction; and the Son is represented as condescending to humble and restrain himself in the obedience yielded for our redemption."

Mr. Irving, it appears, has recanted his heresy. We copy the announcement of the fact, with some sensible comments upon it, from the World newspaper:

"The Rev. EDWARD IRVING, A.M.—At a private meeting of the Scots Presbytery, lately held at the vestry of the Scotch Church, London-wall, various members delivered their opinions on the doctrine of Christ's humanity, in conformity with the standards of the church of Scotland. The result of the sentiments of Presbytery against the sinfulness of Christ's humanity, having been summed up by the Rev. John Crombie, A.M., with that lucidness of arrangement and discrimination by which he is distinguished, Mr. Irving, with his usual openness to conviction, avowed his concurrence in the decision of the Presbytery: with the greatest *naïvete* imaginable he said, 'Gentlemen, be it so.' This is just what we expected from our knowledge of the Rev. Gentleman's intellectual character. Mr. Irving delights in trying his strength in any thing out of the beaten path, especially if it seems new, mysterious, difficult, or extravagant. Having amused himself with the seeming prodigy—excited wonder, terror, fear, inquiry, and laughter—set people to writing, preaching, ranting, and raving—rendered the doctrine a topic of discussion at every tea-table, and made every one think and speak more intelligibly and accurately on the subject than himself, he flings it away as unworthy a place in his creed or his conscience. When an opinion has lost the grace of novelty, or the grace of antiquity, and, what is with him of more consequence, the air of mystery, when it is palpably intelligible and vulgarized, it has no charms for him: he no longer writes against his opponents—no longer fulminates his anathemas at such as are reluctant in giving their assent; but having set the zealots by the ears, he laughs at their insanity and stupidity.

What we deprecate is, the injurious tendency of such conduct, misleading the ignorant, diverting the thoughts of man from the essential principles of the Christian faith, investing theology with an air of uncertainty, cherishing scepticism and infidelity, converting the torch of truth into a firebrand of discord. In the case of Mr. Irving, we lament the misapplication of talents, which, under the blessing of God, are fitted to be eminently useful in calling men from darkness to light, and building up believers on their most holy faith. When Mr. Irving bows his knees to the God and Father of our Lord Jesus Christ, that he may be strengthened with all might in the inner man, let him consider how he may turn his energies to the best account, that he may no longer be tossed about with divers and strange doctrines, but, speaking the truth in love, grow up into him in all things who is the Head of all principality and power."

ART. V.—*Sermon on the Infallibility of Christ's Church, being the Second of a Series of Discourses on the Principal Points of Catholic Doctrine, delivered at Norwich.* By the Rev. T. L. Green.

OUR preacher sets forth the importance of the doctrine which he professes to prove in the following words, p. 5:

"It is seriously important to be able to ascertain with certainty what precisely are the truths that Heaven has been pleased to reveal, and in what communion or church those truths are faithfully taught: for reason, my brethren, and common sense, and the common principles of argumentation, convince us of the humiliating and melancholy fact, that of all the varieties of religion with which this distracted country abounds, not more than one can possibly be the truth. The position will be thought, perhaps, harsh and illiberal, but however revolting it may be to the feelings, it will appear self-evident to every one who gives it a moment's consideration. If, for instance, the doctrine of the incarnation be established—if Jesus Christ, my brethren, is really the consubstantial and co-equal Son of the Eternal Father, the conclusion is certain, that those religions are essentially false that teach that he is not; and if it can be proved on the other hand that Jesus Christ has not the nature of God, the inference is clear and at once apparent, that most of the sys-

tems prevailing amongst us are erroneous, and the numerous professors of them blind and superstitious idolaters in paying supreme adoration to a creature as well as the Creator."

The preacher very strongly expresses his judgment against indifference to the truth, p. 7 :

"What is more common than to hear it maintained, that all religions are good—that all proceed from the same benign author—that the shades of difference are but trifling; and that if we are honest and just in our dealings, it matters not to which of the various forms we attach ourselves? And will it be contended, that those forms of religion, of which God is not the author, are to be held in comparison with the one that he revealed, and that it matters not which we choose? And are we to be told that the shades of difference are but slight between truth and falsehood, between the revelation of the God of Truth and the wild speculations of the human mind, or the impious suggestions of the Father of lies? And that, whether we believe the one or the other, it matters not, provided we are honest among ourselves? May Heaven, in its mercy, forbid, my brethren, that we should ever utter such atrocious blasphemy, or ever yield assent to it when thoughtlessly uttered by others."

"The important point which yet remains to be examined is, whether the Catholic church can give sufficient evidence to inspire a reasonable man with moral certainty of the truth that she delivers."—P. 14.

The preacher thus proceeds to correct certain errors which commonly prevail among Protestants with regard to this article of Catholic faith.

"It is generally imagined that we hold the Pope to be individually infallible; it is often thought that the bishops even, and the priests also, claim this special prerogative, and arrogate to themselves the right of enforcing among their flocks whatever doctrines they please."

These, the more vulgar errors, he does not attribute to enlightened persons; but the rest it seems, according to this Catholic advocate, are in error; and perhaps some of our readers may be a little sceptical as to the universal reception among Catholics of the following representation of the tenets of the Romish church, p. 15 :

"We do not believe the Pope to be individually infallible; we do not believe that the bishops are infallible, and

much less do we imagine that any of the inferior clergy are so. We do not believe that in decreeing points of mere discipline the church itself even is infallible; they are points that must always vary according to times and circumstances; and such decrees enacted by one council may, according to times and circumstances, of course be abrogated by another. We do not moreover admit that the church itself, in any circumstances whatever, has the power to enact new articles of doctrine, or such as have not been uniformly taught and believed from time immemorial throughout the Christian world. The province of the church, in the solemn exercise of its infallible prerogative, is merely declaratory; it is not to invent new articles of doctrine, it is not to propound any new revelation; it is merely to determine, with morally infallible certainty, what has been the constant and universal belief of the Christian world, in all preceding ages, back to the time of the apostles; and the means that are adopted for that purpose, my brethren, are competent to secure the end."

We apprehend it can be distinctly made out, with as infallible a certainty as the Catholic church can possibly possess, that the belief of the Christian world, from the time of the apostles, has not been constant and invariable, but that almost every successive age has been characterized by some peculiarity of discipline or some addition of doctrinal sentiment; while it is true that a few principles have indeed been recognized in every age and by every denomination. If it be contended that this is Christianity, we do not demur, for this is Unitarianism.

The preacher contends that his doctrine of the Infallibility of Christ's Church is most powerfully confirmed by not fewer than thirty distinct passages of Scripture.

ART. VI.—*Inquiry what is the One True Faith, and whether it is professed by all Christian Sects; with an Exposition of the whole Scheme of the Christian Covenant, in a Scriptural Examination of the most important of their several Doctrines.* London, 1829.

THE writer of this work, which shews indications of some learning and very considerable diligence and research, although the form in which the results are presented is not one, we fear, which is particularly fitted to attract the atten-

tion of the public in general, agrees with Mr. Locke and many other liberal and enlightened Christians, that the faith of future life through Christ is the one true faith, the only faith which can have the requisite influence on the conduct of mankind. In the first part of his volume he has collected the authorities from which he deduces this satisfactory conclusion. It appears to have been the uniform tenor of the apostles' preaching, as reported by St. Luke, more especially of the Apostle Paul, who himself declares to the Ephesian elders that he kept back nothing that was profitable unto them, testifying both to Jews and Greeks, repentance towards God and faith towards the Lord Jesus Christ. This, therefore, we have every reason to conclude, is the faith delivered to the saints; which, if firmly and devoutly received, and manifesting its influence on the heart and life, is declared to be sufficient for salvation. "Whosoever believeth that Jesus is the Messiah is born of God." "Jesus saith unto her, I am the way, and the truth, and the life; he that believeth in me shall never die."

The remainder of the volume is occupied with an elaborate examination of several controverted doctrines, particularly the opinions by various sects on a future state, on atonement, redemption, and the new covenant, on original sin, and on the Lord's supper. On the first of these points, he maintains the doctrine of an intermediate state of consciousness between death and the resurrection, founded in a great measure on a literal interpretation of such passages as the parable of the rich man and Lazarus. In drawing this conclusion, he frankly acknowledges in the preface, that he has been influenced by a sort of partiality which we are at a loss to comprehend. "The prospect of an unconscious sleep until the day of judgment, is so extremely cheerless and unconsolatory, appears, from the length of time the unconsciousness may continue, to be so near and like to eternal death; that he experienced, he must own, and he thinks every other man in the same inquiry must experience—a hope too closely allied with particular desire to leave the mind uninfluenced by a tendency to prefer the doctrine of intermediate being, in a state of sensibility, to life." P. xviii.

Upon this, which after all is a question of feeling merely, we shall be contented to speak for ourselves, and declare that if there is one doctrine more

than another maintained, as we think without sufficient authority by Christian sects, which appears to us unsatisfactory, cheerless and gloomy, fitted to inspire the soul with dread and anxious solicitude, it is that of an intermediate state. The scriptural notion of death as a sleep (not of the body only, for though this writer insists upon it, no such distinction is to be found there) appears beyond all comparison more soothing and consolatory. As for the length of time the unconsciousness may continue, (granting for the sake of argument that this long period is really to elapse,—which again is an idea founded solely on the literal interpretation, perhaps unwarranted, of the highly figurative descriptions of the day of judgment,) it cannot, we should think, be a difficult matter to convince any person, who ever passed a night in sound sleep, that this is a mere fallacy, and that relatively to each individual the thousands of years supposed to intervene between death and the resurrection will be annihilated; so that the practical effect is the same as if no interval, or only such a one as a night spent in sleep, divided the two events. Nothing, we conceive, can be more fanciful and precarious than the arguments so frequently drawn from the minor and (if we may be allowed the expression) ornamental details of our Saviour's parables. In the present instance we may learn what the parable appears to have been intended to teach,—a valuable lesson on the use and abuse of riches, and on the different comparative estimate of moral character and the outward distinctions of this life, in the sight of God and of men; but any minute particulars as to the time or place, or manner of our existence between death and the resurrection, there is no reason to believe that it was intended to communicate.

The author forcibly argues against eternal punishments, but contends for that of the destruction of the wicked, which he somewhat strangely maintains to be no punishment. This portion of the work is concluded by a short reference to the question of mutual recognition in the next world, in which the author inclines to the negative opinion. The same principle of reasoning, to whose influence he pleads guilty in the former discussion, would here induce us to espouse the affirmative; and to us the passages usually relied upon, which are duly produced, appear not indeed decisive, but sufficient to encourage the be-

lief. The argument from reason, upon which he lays considerable stress, turns entirely on the assumption that the sentence passed on the wicked excludes all idea of final restitution, in which case it certainly possesses considerable weight; for if it would add to the happiness of the blessed in another world to recognize there those dear friends to whom they had been attached in this mortal state, in the same proportion must it be alloyed by the non-appearance of many who had been the unworthy objects of their affectionate and fervent prayers to the throne of grace. But we recommend to his perusal an excellent sermon of Mr. Belsham's, entitled, "The Future Life of the Righteous, a Social State."

We have next a detailed and elaborate view of the doctrine of atonement procured by the supposed imputation of the meritorious sacrifice of Christ. On this subject he arrives at no very distinct conclusion.

ART. VII.—*Heaven Opened; or the Word of God; being the Twelve Visions of Nebuchadnezzar, Daniel, and St. John.* Explained by Alfred Addis, B. A.

"HERE is wisdom!—here is the mind which hath wisdom!" Such is the motto which the author has assumed as a fair description of the character of his book. In the same spirit of self-complacency he thus expresses himself in the preface:

"To the discovery of the name and number of the name of the Apocalyptic Sea-beast of St. John, which we completed on January the ninth, in the eighteen hundred and twenty-eighth year of the Christian era, after it had escaped the ingenuity of near eighteen centuries, this book owes its origin. Since then, we have been employed, with the help of the commentaries of our predecessors, in unravelling the arcana of prophecy; and this work, benevolent reader, is the result of our labours. We hope that those learned men who have already formed an opinion upon some doctrinal and other points concerning which we have thought proper to treat in this volume, may not be so prejudiced against new lights as to reject, without examination, the opinions of one who is possessed of such good credentials as we are. For if St. John saw HEAVEN OPENED towards the close of the prophetic drama (Rev. xix. 11) to which we are now arrived, it is

plain that Heaven must have been before shut; and if Heaven *was* to be opened at some time or other, to whom is it more likely that the key of the mysteries of that kingdom should be given, than to that person (*meaning himself*) who, twice in the prophecy of our blessed Lord (Rev. xiii. 18, xvii. 19), is declared to be possessed of the gift capable of opening it? For if indeed the magicians of Pharaoh have in other respects successfully contended with the word of truth yet in the palmary point, concerning which so much is predicated, they have in vain stretched forth the rod of their enchantments; and they must, therefore, at length acknowledge that the finger of God is against them, and give up *their* pretensions to understanding. If the WORD OF GOD is ever to come, when more likely to shew itself than by that standing miracle of PROPHECY, accurately and clearly verified!"

The *discovery* with respect to the number of the beast upon which these magnificent pretensions are founded, is to write Emperor of the Romans, and Pope, or Holy One of Rome; in Hebrew thus, קדוש רומי and קיסר רומי (see p. 239), both of which it seems, when the letters are valued according to the Hebrew system of numerals, make up the required number 666. We remember seeing somewhere a list of about fifty specimens of this sort of ingenuity, any one of which appeared equally plausible with the present, and were doubtless advanced by their respective authors with no less confident assurance that *theirs* was the mind which hath wisdom. The author presents us with a sort of tabular view of what he calls the Seven Eras, or Calendar of the Church of Christ, from which it appears that the papal power is to be abolished, the sanctuary to be cleansed, and the millennium to commence, in the year 1843. He would appear a bold prophet to fix so definitely upon a period so near at hand for the accomplishment of his predictions, if it were not highly probable, (judging not from apocalyptic visions, but from a reference to the fact,) that even in that short interval he will have given way to some other not less mystical imagination, which shall give birth to some new scheme equally fanciful, and destined, as thousands have been before it, to be received with undoubting confidence by a few enthusiasts till the course of events shall have stamped Fool on its forehead.

GENERAL LITERATURE.

ART. VIII.—*Songs of the Affections, with other Poems.* By Felicia Hemans. Blackwood. 1830.

MRS. HEMANS is the laureate of hearths and homes. She should be crowned by the winter's fireside, or on the green summer lawn. Songs of the Affections are what she should indite; songs of the senses would not beseem a lady, and we have had enough of them from Moore, though he is a little better now; and she may leave the passions to Byron, the intellect to Wordsworth, and the soul to Coleridge. Her poetry is ever gentle, good, and tender, and if it seldom produce excitement, it must always be regarded with complacency. Most of the pieces in this volume have already appeared in the *Annals* or in *Blackwood's Magazine*. We never could comprehend how Mrs. Hemans came to write so much in *Blackwood*; where the wild genius of Wilson's articles and the black venom of too many others produce an effect upon the calm loveliness of her compositions, like that of crimson curtains and a dark carpet, which, as the ladies say, quite kill the delicate colours of the paper hangings. She is a pleasant companion meet her wherever we may; and we have never felt her more so, nor indeed so much, as on the present occasion. We have sometimes thought that her writings were sickly, oftener that they were feeble, and almost continually have been annoyed by their verbiage. From these faults the volume before us is comparatively free. They are Songs of the Affections, and not Songs of the Affections.

ART. IX.—*Essay on the Subject proposed by the Royal Irish Academy, viz. to investigate the Authenticity of the Poems of Ossian, both as given in Macpherson's Translation, and as published in Gaelic, London, 1807, under the sanction of the Highland Society: and on the supposition of such Poems not being of recent Origin, to assign the probable Era and Country of the Original Poet or Poets.* A Prize Essay. By W. H. Drummond, D. D. Dublin, 1830. 4to. pp. 161.

It is a rare union at which Dr. Drummond aims, and aims with honourable success, of the very distinct characters of Theologian, Poet, and Critic. In the first, our readers are generally familiar

with him. Long may he keep them so, for the cause of sacred truth in Ireland requires such a champion; is well worthy of his powers; and will, we trust, repay his struggles with many a wreath won in the best of all victories, the putting to flight and shame of error, intolerance, and prejudice. In the second character his claims are supported, both in translation and original composition, by many specimens of vigorous, elegant, and flowing versification. And he is now before us in the third capacity. He appears as the cool, stern, and acute investigator of the evidence, internal and external, obvious or latent, by which Ossian is to be tried, and on which his fame, his country, and his very existence are suspended. We cannot now enter upon the subject of the Essay; nor do we hold it needful to specify either the conclusions at which our author arrives, or the arguments on which he mainly depends. Suffice it to say, that we have here both an able summary of what has been already done in this controversy, and much that is new, ingenious, and forcible. We have no doubt of its well-deserving the prize awarded by the Royal Irish Academy; and we rejoice in this addition to Dr. Drummond's literary honours.

ART. X.—*An Introduction to Systematical and Physiological Botany.* By Thomas Castle, F. L. S. London. With Plates.

A VERY complete and useful compendium. It contains a general sketch of the history, elements, and language of Botany; outlines of the Linnæan system, natural and artificial; and of the natural system of Jussieu; a comprehensive view of the anatomy and physiology of plants; and a concluding section on the "harmonies of vegetation," which, brief as it is, abounds in interesting and delightful matter, and offers many pregnant hints to those who love to exercise their understandings, or indulge their imaginations, in this most inviting field.

ART. XI.—*Outlines of History.* (Vol. IX. of *Lardner's Cyclopædia*)

AN excellent chart to guide the student over the wide and seemingly pathless ocean of history. It is beautifully got up; as are all the volumes of this cheap and excellent publication, which we again heartily recommend to our readers.

ART. XII.—*The Eton Greek Grammar: for the Use of Schools and Self-Instructors.* Translated into English, with additional Notes. By G. N. Wright, A. M., &c. London, Joy. 1830.

If not superlative, we must at least assign comparative merit to this work; for if the original Eton Grammar be a

good thing whereby to teach boys Greek, Mr. Wright's translation is a much better. We wish its appearance may prove a symptom that the practice of using Latin Grammars of the Greek language is wearing out. The translator has done all that was required of him in the clearness and precision with which his task is executed; and some of his notes will be found very useful additions.

MISCELLANEOUS CORRESPONDENCE.

Additional Remarks on the Nature and Evidences of the Resurrection of Jesus.

LETTER III.

To the Editor.

SIR,

HAVING dwelt on several of the more private and unexpected appearances of Christ to his disciples after his resurrection, and particularly on circumstances which may be considered as of a peculiarly inexplicable nature, and which have been viewed by commentators in a different light from that in which they appear to my mind, I am unwilling to dismiss the subject without requesting your further indulgence, while I notice the more easy and apparently natural, as well as the more open and expected circumstances of his manifestations in Galilee. If Divine Wisdom saw fit wholly to withdraw his person from the view of his enemies for a considerable period after his resurrection, it seems, however, to have been no less exerted in the selection of a competent number of suitable witnesses to whom he should be manifested. Thus the object to which the attention of the disciples was more immediately directed on the day of his resurrection was to their meeting with him in Galilee, of which he had given them notice previous to his decease. He would here meet with the largest number of persons who had an intimate knowledge of him, and who laboured under none of those disqualifying apprehensions which arose from having been accessary to his crucifixion. But it is remarkable, that though this meeting was repeatedly announced, by Jesus and

by the angels at his sepulchre,* it is expressly related, and that in very brief terms, by one only of the Evangelists.† The reason probably was, that it was as well known to the numerous body who assembled on the occasion as to the writers who had given it general publicity, and thus superseded the necessity of a particular recitation. But though no ostentatious display is made of the numbers who witnessed and obtained satisfactory evidence of the resurrection of Jesus, yet the fact that some who were present had "doubts" remaining on their minds is frankly acknowledged. That "some," out of the numerous assemblage which would be collected at an appointed meeting in his own country, should have failed of obtaining perfect satisfaction with respect to the actual and substantial presence of him who had been crucified, and who was now ordinarily invisible, was a likely occurrence; but it is a fine trait of the unostentatious simplicity and fearless fidelity of the writer that, without informing us of the numbers who were fully convinced and satisfied, he states that "some doubted." That there were "more than five hundred" who were present, and were permanently enlisted among the Christian "brethren," we, however, learn from one who, from a determined enemy became also a convert, by being afterwards introduced to Jesus.‡ Thus the impressions produced by this meeting appear to have been extensive and permanent, and

* Matt. xxvi. 32; Mark xiv. 28; and Matt. xxviii. 7, 10; Mark xvi. 7.

† Matt. xxviii. 16, &c.

‡ 1 Cor. xv. 6.

the doubts left upon some minds only transient, though our unpretending historian, probably from a consciousness that a circumstantial narration was unnecessary to those for whom he was writing, has left this part of his history in a state which, to subsequent generations, upon the supposition of their being unacquainted with the other books of the New Testament, might have been attended with uncertainty. So remote is he from that apprehension and mistrust, and solicitude to set in a prominent point of view scenes of the most imposing description, which are the uniform attendants of imposture!

Though we are not expressly informed that this was the meeting at which Jesus was seen by more than five hundred brethren at once, yet it appears to have furnished by far the most probable occasion of that assemblage. At any rate, as, according to Matthew, a meeting with him was held, by special appointment, in the country in which he was well known, and where he must have had many, either actual disciples, or from the effects of his miracles and discourses, strongly inclined to become such; so, according to Paul, a large body of persons afterwards acknowledged as disciples, and retaining their attachment to the Christian faith, were witnesses to his personal manifestation after his revival. And when we take into consideration the peculiar nature of the fact to be attested, and the general passion of the Jewish people in favour of a temporal Messiah, who should effect their deliverance from the Roman yoke, and from servile degradation conduct them to universal conquest and superiority, instead of a purely spiritual and ordinarily invisible Deliverer, we must, I conceive, admit that the number selected, at that moment, was not only ample, but very considerable. They must have been all well acquainted with his person, must have known much respecting his *mind* and *character*, and, together with a freedom from that "blood-guiltiness" which had infected so large a portion of the people, must have been capable of greatly restraining that passion which had become so universal, and, upon his appearance from the grave to the thousands who had been accustomed to follow him, might have been so liable to transport them into a sudden revolt; an effect which, instead of operating in favour of Christianity, must have proved extremely injurious both to its evidence and its benign influences. That he should, at so early a period, have engaged by his presence, and ultimately have secured to

his cause, so large a body from a nation actuated by prejudices and passions diametrically opposed to the spiritual and celestial nature of his existence and sovereignty, could only have proceeded from the strong force of reality, by which the faith and affections of his converts were transformed from earth to heaven. The testimony of such a body of moralized believers, faithful subjects of that invisible Sovereign who had vanquished sin and death, is infinitely more valuable than any that could have been extorted by forcing his presence upon enemies who either hated or dreaded the sight of him; and the reduction of whom to a spirit of obedience, would have too much confounded the operation of those moral causes by which the best energies, and the most elevated purities, of the mind are promoted, with that of physical compulsion. Those Jews, who acquiesced in the principle that Jesus is risen from death and exalted to the office of the Messiah, though crucified and withdrawn from the ordinary cognizance of mankind, must have relinquished that blind prejudice and wild enthusiasm which impelled so large a portion of them to follow implicitly the grossest impostures; they must have entered on a deliberate examination of facts opposed to all their preconceived opinions, whether as it respected the peculiar expectations of their countrymen, or the generally-received ideas of matter and spirit, of life, death, and immortality. An effect which could only have been produced either by a cool and deliberate examination of the person and mind of Jesus, after his miraculous removal from the grave to a state of invisibility, or by the testimony and miracles of those who were favoured with these opportunities.

But previous to this general meeting by appointment, for which considerable time seems to have been allowed for collecting the witnesses from all quarters, and preparing their minds for the interview, seven of the disciples, among whom were five of the more distinguished apostles, including him who had been the most incredulous, were favoured with an interview of a peculiarly familiar and interesting nature with their great Master.* He meets them, as if incidentally, on the well-known shore of the Galilean lake. But the season was appropriate as it recalled Peter and his companions from their humble occupation to the great pursuits of their apostolic office, and gave them ample grounds

* John xxi. throughout.

of reliance on his continued protection and assistance. Of the real presence and identity of him who now both provided and partook of their meal, and furnished them with an ample supply after their own long toil had proved unsuccessful, and then entered into an affecting conversation on subjects of the deepest mutual interest, no question was left upon their minds. He repeats the miracle which had in the commencement of his ministry wrought so powerfully on the mind of Peter, with a remarkable addition, thus confirming the reality of both, and by touching allusions to various prominent particulars in the character and conduct of that apostle, and to the previous intercourses of Jesus with him and his companions, affording them the most satisfactory evidence of his mental sameness and continued concern for their welfare. To this it may be added, that not only the presentation of his person, but the meal, and the additional supplies, appear alike to have been furnished from previous invisibility, thus evincing the absolute superintendence of Divine power over the unseen and the visible universe, and that the most palpable and essential realities can be alike presented or withdrawn from human cognizance! The suitableness of this easy and familiar interview of Jesus with his apostles, after the very extraordinary circumstances of the two preceding ones is apparent; it, no doubt, imparted much additional satisfaction and comfort to their minds; it manifested his continued watchfulness over them, and must have greatly contributed to confirm their confidence in the reality of his presence when withdrawn from their observation, while it made them sensible that they would henceforth be peculiarly called upon to the exercise of their office as apostles, and particularly as chosen witnesses of his resurrection.

An objector might ask, why Jesus should have appeared to his particular friends and companions on a variety of occasions, and to the great body even of his disciples in one instance only; and the objection might have assumed the form of a difficulty of considerable magnitude, had not their testimony been sanctioned by those miraculous powers which were its uniform attendants. It pleased Divine Wisdom to select a chosen few of the constant attendants of Jesus during his ministry; and, after making them thoroughly acquainted with the great and glorious transition which had taken place in his person, to arm them with "a courage and spirit" confirmed by appropri-

ate miracles, in bearing their testimony to "the things which they had seen and heard," which enabled them to triumph over all opposition. The resurrection of Jesus to an incorruptible state in which he is removed from the cognizance of mortals, was far better attested to mankind in general, by the extraordinary courage and address with which these previously timid and unapt men announced it in the face of his powerful murderers, by that new and extraordinary miracle of declaring it in languages to which they were before utter strangers; and by the manifest miracles of healing which they wrought in his name, than by frequent exhibitions of his person in the ordinary state of humanity. Indeed, the frequency of such appearances to many persons and on a variety of occasions, would rather have produced the impression that he was restored to the present existence, and consequently that he had *not* undergone any transition to a superior state, than that this had become the permanent mode of his existence. By his miraculous disappearance from the sepulchre, and his continuance from this time forward withdrawn from the ordinary cognizance of mortals, the general evidence was afforded of this great event, and in addition to the miracles which were afterwards wrought in his name, it could be further confirmed only by such occasional and extraordinary modes of manifesting himself to those who had a previous intimate acquaintance with his person, and especially with his *mind, manners, and character*, as those which are related. This last and most important requisite could apply in its full extent to no others than those who had been his most intimate friends and companions; and it is evident that the *identity of mind*, that great principle which alone confers utility on existence, amid the great and inexplicable changes to which the external frame was subjected, was the point most necessary to be determined. It was such persons, therefore, who were selected as the principal witnesses; persons who had accompanied him in the whole course of his ministry; to whom his discourses, sentiments, and manners, had been for a considerable time the great objects of their continual attention; who could recognize, and that with the deepest interest, his every word, look, and gesture; but who had not the most distant anticipations of again seeing him alive, particularly under the peculiar circumstances in which he was manifested to them. The great body of the disciples, or rather

of persons who were qualified by their previous knowledge of Jesus, and by their disposition calmly and attentively to examine the evidences of his presence and identity, were in addition to the fact of his ordinary removal from observation from the period of his miraculous disappearance, furnished with such an opportunity at a meeting specially appointed for the purpose, for which their minds might come duly prepared, and in which all danger of deception would be obviated by the numbers who would make their respective observations.

It may be further observed, that the great point to be proved, viz. the resurrection of Jesus *to an invisible state*, the complete translation of his person to a spiritual nature, was a principle remote from the conceptions both of the immediate witnesses and of all persons to whom it was announced. It was not only opposed to every received idea concerning the respective natures of matter and spirit; but strongly militated against the confident and ardent anticipations of the Jews from their Messiah. Instead of expecting their Sovereign and Deliverer to pass into the unseen world, they expected that myriads of their brethren would be called from it to enjoy the blessings and share the triumphs of his visible dominion. Nothing could be more estranged from their views, nothing more disappointing to their hopes, than the invisible and spiritual sovereignty of the Messiah. Such manifestly were the views and dispositions with which the apostles themselves were warmly actuated. What, therefore, but the strong force of reality could have effected such a revolution in their views and sentiments? What but irresistible evidence could have given them such confidence in an invisible Sovereign; in the resurrection and translation of him who had been crucified and committed to the custody of his enemies, as to withstand their most determined opposition? And what could have secured their triumphs, have enabled them to establish a spiritual and moral dominion, whose rewards depend on a resurrection to immortality, over minds whose principles, both philosophical and religious, were opposed to it; who regarded it as involving absurdity, and whose passions and pursuits were mainly devoted to the present transitory existence, but proofs which could not be gainsayed nor resisted?

P.

Character of Mohammed.

To the Editor.

SIR,

MOHAMMED stated that Jews and Christians had corrupted the writings they account *sacred*, and he probably was not incorrect in his accusation. One objection to the admission of Mohammed into the number of the prophets, is, that he wrought *no* miracles to prove his *divine mission*; Mohammed did *not pretend* to the possession of a power to work miracles, and he was not the only prophet unattested by *miracles, wonders, and signs*.

People in all ages have been fond of the marvellous, it is therefore an incumbent duty, before full and entire confidence be given to any extraordinary narration, to make due inquiry respecting the probable embellishments of the writer, and a sufficient allowance for a description in prose so expressed as to produce a poetical effect.

We read that Jericho had been surrounded *seven* times, and the horns or trumpets were sounded, and the people shouted, and the walls fell. May we not infer that a grand attack was made by the Israelitish army on the seventh circuit, if not on each of the former? We are not told that neither an arrow was shot from a bow, nor a stone cast from a sling, nor any of the engines of war employed on the occasion. They who understand that Jericho miraculously fell at the sound of the trumpets must think it very unaccountable that the city of Ai, or as some call it Hai, was not taken *without STRATAGEM and AMBUSH*.

I leave to your readers' consideration the above surmise, and proceed to notice a commonly accredited *miracle*, which, if properly investigated, will be found to be no *miracle* but an *error*.

The *sun* is supposed to have *stood still* at the command of JOSHUA. This commonly received opinion has afforded a subject for an admirable artist,* whose ardent imagination, sublime genius, and superior ability in execution, have produced a magnificent plate worthy to be ranged with those of Belshazzar's Feast, &c.

The mythology of the Heathens furnished matter for the ancient poets, who, by a combination of truth and falshood, occasioned inexplicable perplexities to posterity; in like manner, there are pas-

* Mr. Martin.

sages in the Scriptures which, from being misunderstood and then misrepresented, have led commentators into a maze of error, and bewildered their readers.

Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.

The sun in the firmament could not have appeared to stop in its daily course without creating disturbance and confusion in the regular revolution of the earth and planets in the solar system, and as one system is probably connected with and dependant on another, the universe must have been subjected to a disturbance for which the event of a battle, favourable even to the children of Israel, does not appear of sufficient importance.

Some may say it is recorded in the Sacred Volume, we dare not question the fact: some may rest satisfied in calling it a *stupendous miracle*, beyond the power of man to explain: others consider the account too fabulous for the greatest credulity to admit.

Whilst the astronomical philosopher meditates on the extraordinary phenomenon in awful silence, and the theological orator declaims on the wonderful proof of *divine agency*; we may find satisfactory reasons for our belief, that *neither the sun nor the moon appeared to stand still.*

Your readers will find in Mr. Jacob Bryant's "*Observations on some Passages in Scripture*," several chapters on this subject. As the work is probably not in the hands of many of your readers, I send you an abridged account of his arguments.

The battle was ended before Joshua's exclamation. Some of the enemy had been slain by the hail-stones, and others by the sword.

Gibeon and Ajalon were so nearly situated, that if the sun stood over *one*, the moon could not have been perceptible over the *other*. For the luminaries to have remained above the horizon after the overthrow of the enemy, could not have been of any advantage.

If your readers attentively examine Joshua x. 13, they will perceive that it is no part of the original book; it is an extract from the Book of *Jasher*,* it was

* The Book of *Jasher* Dr. Geddes thinks "to have been a book of songs. It seems to have been a collection of historical ballads, in which the great achievements of the nation were narrated with all the embellishments of

probably at first written on the margin, and afterward copied into the text. The Book of *Jasher* is stated not to have been written till after the time of David, consequently a quotation from it must have been inserted in the Book of Joshua by some transcriber. The interrogation, "*Is it not written in the Book of Jasher, and the sun stood still?*" &c., will appear to your readers to be the language of some writer long after the time of Joshua.

Mr. Bryant accurately observes, that *stand still* might, with equal correctness, have been translated *be still, be dumb, or be silent.*

"This I am persuaded," says Mr. Bryant, "did not relate to the orb of day, but to the worship of *Gibeon* and *Ajalon*, where we have reason to think were two idolatrous temples of the *sun* and *moon*, which were now to be silenced. The like worship prevailed in other parts of Canaan."—"As I have before mentioned, the true meaning is, *let the sun upon Gibeon be dumb, and the moon in the valley of Aia-Lan be silent*, for their worshipers have been miraculously defeated, and others who joined the standard of Israel have been in a most wonderful manner preserved."—P. 191.

We do honour to the Sacred Writings by removing difficulties which may harden men's minds in their unbelief; for, to countenance the narrative of a miracle when we have reason to believe the report to be ill-founded, is to injure the cause we seek to serve.

I wish to be understood that I am ready to admit that *interpolations, mis-constructions, and unwarrantable additions*, may also have been made to the KORAN.

A CHRISTIAN MOSLEM.

On the Miraculous Conception.

To the Editor.

SIR, *Bury St. Edmunds.*

IF the following argument against the miraculous conception has never been stated before, it may be worth submitting to your readers. It has been remarked in most controversies that no allusion has been made to the fact in any other part of the gospel than in the very part where it was first narrated; but I believe there is in the Gospel of Mark the record of an incident which, if re-

oriental poetry, and sometimes, as may be imagined, with partial exaggeration." Dr. Geddes, note.

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ported by the Evangelist with any tolerable degree of accuracy, sets aside the idea that the mother of Jesus was by any means aware of her Son's extraordinary character. Chap. iii. 21, "And when his friends heard of it they went out to lay hold on him, for they said he is beside himself." Wakefield, Doddridge, Clarke, Rosenmüller, &c., endeavour by various contrivances to get rid of the reproach which this passage is supposed to bring upon the kindred of Christ for accusing him of insanity. But Campbell, who sifts the passage with great diligence through several pages of note, can see no other meaning in the Greek than that which is conveyed in the received translation. Furthermore, the 31st and following verses of the same chapter fully prove that the kinsfolk of Christ did endeavour to prevent him from addressing the people. "There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them saying, 'Who is my mother, or my brethren?'" Now, would Jesus have answered thus had it not been that his mother and brethren wished to interrupt him in his work, and would his mother have thus attempted to interrupt him, had she been aware of any extraordinary circumstances accompanying or preceding his entrance into the world?

L. L.

Anonymous Inspiration.

To the Editor.

SIR,

ALLOW me shortly to lay before your readers an article in the Eclectic Review for May. In a review of Dr. Smith's work on the Sacrifice and Priesthood of Jesus Christ, the writer adverts to that author's remarks on the genuineness of the Epistle to the Hebrews, or rather, as that Epistle is really *anonymous*, to the correctness of the commonly-received opinion, that it was written by Paul. The Reviewer "feels himself bound frankly to express his opinion, that Dr. Smith has not exhibited his usual caution and candour" in those observations. We should rather say that they exhibit a fault by no means uncommon in Dr. S.'s writings, an insufficiency of proof to support the strength of his conclusion. "Let the objectors fairly consider whether the personal allusions, at the end of that Epistle, can be referred

to any other writer than Paul." Nay, rather let the supporter of the popular opinion fairly consider whether those allusions might not have been made by many quite as well as by St. Paul. "Let them ask," continues Dr. Smith, "whether it is possible to believe it to have been the work of a forger?" Who believes it to be a forgery? How can an Epistle be forged which lays claim to no author?

How does our Reviewer mend the matter? He admits that the evidence for the Epistle's having been written by Paul is incomplete; yet there being certain figurative phraseology and allusions in it, clear to him as his mother's milk, he forces himself, for certainly he does not arrive there by the high road of criticism, to the conclusion, that "the canonical authority, the genuineness and inspiration of the Epistle to the Hebrews, are so fully attested by the strongest evidence, historical and internal, that they may safely be pronounced unimpeachable"! Worthy successor of Calvin himself, of whom it is recorded in this very article that *he* felt the main difficulties insuperable, so far as it regards its being the production of St. Paul, although he had no doubts whatever as to its inspiration!

Now, taking the word inspiration here, in the common sense of the term, to denote the immediate influence of the Almighty rendering a book unerringly true, it does appear to me, Mr. Editor, perhaps it will to yourself also, to be monstrous arrogance for a fallible, *uninspired* mortal, to pretend thus to distinguish between a writing that is heavenly, and another that is earthly, when the actual author is a profound secret, with as much facility as critics decide in the ordinary matters of style and composition. Envious privilege these *soi-disant* evangelicals possess. They are not contented with the assumption of exclusive names; but this "discerning of spirits," which theologians regard as one of the characteristics of the apostolic age, is now found to have been enjoyed by the Reformer of Geneva, and by his "no-doubting" representatives and successors, the writers of the Eclectic Review.

D. L.

Absolution and Transubstantiation.

To the Editor.

SIR,

June 10, 1830.

OF the doctrines held by Roman Catholics, which excited so much opposi-

tion from members of the Church of England, to their admission into power, those of Absolution and Transubstantiation may be considered to rank the chief. But why members of the Church of England should view them with such abhorrence, or consider them so utterly opposed to the religion of Christ, I really cannot conceive; since that book, from which they *derive* their religious opinions, the Book of Common Prayer, explicitly inculcates the truth of both of them. In proof of which I adduce the following passages:

"Our Lord Jesus Christ, who has left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed

to me, I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."*

"Q. What is the inward part or thing signified?"

"A. The body and blood of Christ, which are *verily and indeed taken and received* by the faithful in the *Lord's Supper*."†

Conceiving that a clearer definition of either doctrine could not possibly have been given, I shall decline making any further remarks upon the subject at present.

E. C. S.

* Visitation of the Sick.

† Catechism.

OBITUARY.

MR. AND MRS. ELLIS.

1830. Feb. 27, after a few days' illness, Mr. JAMES ELLIS, aged 64, of Swineshead, Lincolnshire. Mr. E. was a man of the strictest integrity; his reading was extensive, and he possessed a considerable knowledge of human nature. He was educated at Norwich for the medical profession, but subsequently followed agricultural pursuits, in which he continued till his death. Having exercised his reason in the investigation of religious truth, the result was a belief in Unitarian Christianity; and his disposition and conduct were correspondent to the superior simplicity and purity of his religious principles. The strength and power of those principles must be acknowledged, when from his place of residence for many years he was cut off from all intercourse with people of similar views, and also from attending an Unitarian ministry. He was a great admirer of Mr. Lindsey, both as a preacher and an author, and his writings contributed not a little to establish his mind in those cheering views of religion which he entertained. He did not imagine religion to consist in the belief of abstruse mysteries, but in love to God, and love to man. In his last short illness his

mind was serene; he set his house in order, and requested his children not to grieve for him, expressing his hope in the mercy of God, through Jesus Christ. Thus as his life was virtuous, his end was peace.

Also, on the 7th of April, (after an illness of six months,) aged 65, Mrs. ELLIS, the beloved wife of the late Mr. James Ellis. The excellence of this lady's character entitles her to something more than merely to say she lived and died. Her amiable manners, sweetness of disposition, and benevolence of heart, endeared her not only to her relatives, but to all with whom she was acquainted. She was an example of all those virtues which adorn our nature and sweeten our lives. While their children mourn the loss of such excellent parents, and cherish their memory with gratitude and affection, they hope that their instructions and example will produce such an affect on their hearts and conduct, as to prepare them for a re-union with them in that world, where they will be no more subject to the pain of separation.

J. S. E.

Aug. 3, 1830.

INTELLIGENCE.

Western Unitarian Society.

On the 21st of July, the Western Unitarian Society was held at Dorchester. There was service on the preceding evening, when the Rev. H. Squire, of Wareham, and the Rev. D. Hughes, of Yeovil, conducted the devotional part; and the Rev. Dr. Carpenter, the tried and faithful advocate of Unitarian Christianity, preached from Ephes. i. 19—22. His illustration of the text was most felicitous, exhibiting in a very impressive manner the nature of Christ's exaltation at the right hand of God during the dispensation of miracles, and the probable *personal* superintendence of the Saviour for the benefit of the Christian church to the present day. The discourse, which was listened to with profound attention, was highly gratifying to all, and made a favourable impression on some who entertained very different sentiments from those of the preacher; and we sincerely hope that an opportunity may soon occur, which shall call for its *publication*, as the subject, though some part of it is necessarily speculative, possesses a peculiar interest to the Christian, and the manner in which it is elucidated in the above discourse, is eminently calculated to diminish undue prejudice against Unitarian views, as well as to promote increasing love to God, and reverence for the Lord Jesus Christ, among ourselves.

On Wednesday, the Rev. W. S. Brown, of Bridgwater, and the Rev. H. Acton, of Exeter, conducted the devotional services, and the Rev. Russell Scott, of Portsmouth, addressed the Society from the Gospel of John, vi. 51. The preacher's object was, to shew in what sense Christ may be understood as "the living bread which came down from heaven." By this expression it was maintained that his *doctrine* was signified, which is a proper food to nourish the soul of man so as to make him live for ever; and this interpretation was confirmed by several apt quotations from scripture, where such words as "coming from heaven," either admitted of or required that signification. This discourse, which was distinguished by a considerable share of biblical research and discrimination, Mr. Scott, a veteran in the cause, has kindly consented to publish.

After the religious services of the morning, Thomas Fisher, Esq., of Dorchester, was called to the Chair, and the annual business of the Society was transacted. From a review of the accounts, it appeared that the financial statement was very satisfactory: and there were some new members elected.

Nearly forty members and friends of the Society afterwards dined together, when Thomas Fisher, Esq., was again called to preside. After the cloth was removed, some appropriate toasts were given, which occasioned several gentlemen to address the Meeting, among whom were the Rev. Dr. Carpenter, Rev. R. Scott, and Rev. H. Acton, &c. "The rights of conscience," were not forgotten, and the company were unanimous in ardently wishing that our brethren, the Jews, might shortly have their full share of liberty *offered* to them by the free consent of the Legislature.

The account of the gradual but certain progress of Unitarian Christianity in this country, and of its rapid diffusion in the United States of America, was received with peculiar gratification; and the approximation of different sects to the standard of scriptural truth, effected particularly by the present remarkable diffusion of knowledge, was hailed as one of the favourable "signs of the times," that in proportion as the grand principles of this Society became known, they would ultimately prevail. The company separated, after spending a very harmonious, edifying, and delightful afternoon.

Annual Meeting of the Birmingham Unitarian Tract Society.

THE Twenty-fourth Annual General Meeting of the Unitarian Tract Society, established in Birmingham for Warwickshire and the neighbouring counties, was held in Northampton, on Thursday, July 22. The hymns were read by the Rev. Noah Jones, the minister of the place. The Rev. Samuel Wood, of London, conducted the devotional services and read the Scriptures. The sermon was preached by the Rev. Edward Higginson, of Derby, from Eccles. xi. 6, "In the morning sow thy seed, and in

the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The aim of the preacher was, to urge the importance of religious and moral truth, and the duty and necessity of using judicious and zealous exertions for its diffusion. The encouragements and discouragements to a fearless and constant advocacy of the truth were forcibly stated; and powerful motives to increased exertions on the part of Unitarian Christians, were deduced from the favourable circumstances of the present times, from the progress of the principles of Nonconformity, from the wide and rapid spread of the Unitarian doctrines, and from the varied influences of the extension of these doctrines on the spirit of the age and the opinions of other classes of Christians. The discourse was appropriate, eloquent, and impressive. At the close of the religious services, the Rev. Noah Jones having been called to the Chair, the usual business of the Society was transacted, and several names were added to the list of members. Afterwards the friends of the Society dined together, Mr. Richard Dennis, of Northampton, in the Chair. The meeting was addressed by the ministers and various other persons present, on subjects connected with the interests of pure and practical religion, the advancement of education, the extension of civil and religious liberty, and the happiness of mankind. The noble struggles of the Remonstrants in the North of Ireland, in defence of the rights of conscience, and in support of scriptural truth, were not forgotten—their magnanimous conduct called forth the sympathy and praise of the meeting, and seemed to present a most animating encouragement to all the friends of free inquiry, to prosecute the work before them with integrity, patience, and zeal, and to anticipate the ultimate triumph of simple honesty and truth over all the agents of bigotry, hypocrisy, and superstition.

In the evening, the congregation and the other friends of the Society assembled again in the Chapel for religious worship and instruction; when the introductory services were conducted by the Rev. Stephenson Hunter, of Wolverhampton, and a sermon preached by the Rev. John Kentish, of Birmingham, from Gal. v. 11, on "The Offence of the Cross." In this luminous and interesting discourse, the origin of several of the most pernicious errors in religion was traced to the influence of false

shame, to an unworthy dread of the reproach of acknowledging a suffering and crucified Messiah. From this source of corruption, various of the popular doctrines of the present day concerning the person, dignity, and office of the Saviour, were clearly shewn to have emanated.

The proceedings of the day were truly edifying and refreshing to the spirits of all who were present. It was particularly gratifying to those who had attended from a distance to witness the prosperity of the Unitarian congregation of Northampton, and to observe in their zeal, union, and firmness, in vindicating their own principles, and in their moderation and candour towards those who differ from them, the most satisfactory ground for the hope of their continued increase and success.

H. H.

Birmingham.

Lancashire and Cheshire Unitarian Missionary Society.

THE Rev. Henry Clarke, who is engaged by the Lancashire and Cheshire Unitarian Missionary Society to itinerate under their direction, has, for the last two months, been engaged chiefly in Padiham and its vicinity. He has found great encouragement in his labours, as may be learnt from the facts, that in the space of two months the congregations which he has addressed, twenty-eight in number, comprise three thousand seven hundred and sixty-eight persons. "I cannot," he says, in his report to the Committee of the Missionary Society, "mention Padiham without expressing my admiration of that persevering assiduity and true Christian zeal by which the cause of truth and righteousness has been upheld and forwarded in that place for more than twenty years, by persons belonging almost exclusively to the working classes of society. They deserve well of their Unitarian brethren. They are worthy the support, while they merit the praise of every richer brother who wishes that the simple truths of the gospel which he professes to hold, may be preached to the poor. If the liberality of the public would but enable the Committee to fix a suitable missionary in that part of Lancashire which embraces Padiham, Newchurch, and the adjoining places, a service would, I think, be rendered to our holy cause that could hardly be done for it by the same means in any other way."—I can, from personal knowledge, bear testimony to the uncommon merits of the poor Unitarian

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weavers of Padiham, both preachers and people. Not two months since, I know the earnings of the two preachers did not exceed each five shillings and sixpence per week, nor are there more than two or three at the utmost in the congregation whose weekly earnings exceed that sum. Yet they support public worship and a large Sunday-school out of their scanty means. It is a subject of regret that they have a ground-rent of ten pounds per year, which is a serious charge to persons so poor. It has been proposed to purchase this, and set the Meeting-house entirely free. A small portion of the requisite sum has been raised, and I shall be most happy to receive any donations which fellowship funds or generous individuals may be pleased to devote to so desirable an object.

By order of the Committee,
J. R. BEARD, Secretary.
Manchester, Aug. 5th.

Addresses of the Protestant Dissenting Ministers to the King and Queen.

It was mentioned in our last number that the General Body of Protestant Dissenting Ministers of the Three Denominations residing in London and its vicinity, had presented addresses of condolence and congratulation on the death of the late Monarch, and the accession of their present Majesties. We now give copies of the Addresses, together with the replies :

"To the King's most Excellent Majesty.

"MOST GRACIOUS SOVEREIGN,

"We, your Majesty's loyal and dutiful subjects, the Protestant Dissenting Ministers in and about the cities of London and Westminster, humbly approach your Royal Presence, to express our sincere condolence on the demise of your Royal Brother, our late Reverend Sovereign, and to offer our heartfelt congratulations on the accession of your Majesty to the Throne of these realms.

"We call to mind with devout thankfulness to the Supreme Ruler in the kingdoms of the earth, that the reign of his late Majesty was distinguished by the unspeakable blessing of peace: we rejoice in the remembrance, that under his auspicious sway all the useful arts were encouraged and promoted, science and literature were extended in a degree beyond example in the history of nations, reforms were made in the civil and criminal jurisprudence of the country, by

which our legal institutions were brought still nearer to the evangelical standard of justice and mercy: the claims of humanity and Christian benevolence were enforced by the power of this great kingdom in all the quarters of the globe; and the rights of conscience were invariably respected, and the boundaries of Religious Liberty greatly enlarged. We are also impelled by gratitude to acknowledge especially, that, under the liberal government of our late beloved Sovereign, the Protestant Dissenters of the United Kingdom were relieved from various disqualifying statutes, and were confirmed by express laws in their rights and privileges.

"Your Majesty's faithful subjects, the Protestant Dissenting Ministers, have ever been devoted in their attachment to your Majesty's illustrious House, under whose gracious rule they have enjoyed blessings far beyond the experience of their forefathers; and they entreat you, Sire, to accept their sincere and ardent congratulations on your accession to the Throne of your ancestors.

"The known disposition of your royal mind assures them of your protection and favour, and they pledge themselves in your august presence to promote amongst the people committed to their charge loyalty to your Majesty's person, family, and government, obedience to the laws, and all those virtues by which, under the Divine Providence, nations are rendered great and prosperous.

"Our fervent prayers ascend continually to the King of kings, that it may please Him to pour down his merciful blessing upon your Majesty's government, and to make your Majesty's reign long, peaceful, and happy: that he may give to your Majesty to rule in the affections of your subjects, throughout the wide extent of your Majesty's dominions, and to receive the satisfaction and delight, dear to the heart of a patriotic prince, of seeing your people united in the bonds of Christian charity, and contented and piously thankful in the enjoyment of the bounties of the Supreme Providence, that so your Majesty's happiness may be increased and multiplied in the happiness of your people: that he may grant that your Majesty and your illustrious Consort, our most gracious Queen, may enjoy together all earthly felicity; and that He may hear and answer the united supplications of your people, and vouchsafe that, after a reign of virtuous glory, your Majesty may exchange an earthly for a heavenly crown."

His Majesty's Reply.

"This public demonstration of your attachment to my person and government is entitled to my warmest thanks.

"The justice which you have rendered to the memory of my lamented brother, and the gratitude which you express for the full measure of relief granted during his reign to the Protestant Dissenters of the United Kingdom, are highly consolatory and satisfactory to my feelings.

"I place entire confidence in the fulfilment of your engagements to promote among those of my people who are committed to your spiritual charge, loyalty to the throne, and obedience to the laws; and I assure you, in return, that it will be one of the first objects of my solicitude to maintain inviolate the civil rights and privileges of all my faithful subjects."

"To the Queen's most Excellent Majesty.

"MAY IT PLEASE YOUR MAJESTY,

"We, the Protestant Dissenting Ministers in and about the cities of London and Westminster, beg leave to approach your most gracious presence, to offer our cordial congratulations to your Majesty on the accession of your Royal Consort, our beloved King, to the throne of his ancestors.

"We have ever been devoted in loyalty to his Majesty's illustrious House, under whose mild and paternal government we have enjoyed an unexampled degree of happiness; and we rejoice in his Majesty's known character as a pledge of his protection and favour.

"It adds to our joy upon this occasion that it has pleased the Divine Providence to associate with his Majesty upon the Throne of these realms a Queen Consort, whose virtues are an earnest that her example will be a signal blessing to the Court and the Nation.

"Our sincere and fervent prayers shall never cease to ascend to the Almighty and most merciful God, by whom thrones are established, and upon whose favour all happiness depends, that in his good pleasure the life of your most gracious Majesty may be long spared, to countenance and encourage all moral and Christian excellence: that your Majesty, and your Majesty's illustrious Consort may enjoy all holy felicity: and that having lived together as 'heirs of the grace of life,' you may finally receive the crown that fadeth not away."

"Her Majesty's Reply.

"I return my hearty thanks for this very dutiful and affectionate address.

"Your expressions of devoted loyalty to his Majesty's person, and confidence in his well known character for liberality, cannot but give me the most sensible satisfaction, and I am happy in this opportunity of expressing my unfeigned gratitude for the kind wishes you offer up for my temporal and eternal happiness."

After the Address to the King had been read, which was done by the Rev. R. Aspland in a very impressive manner, the members of the Body were, severally, presented by Dr. T. Rees, the Secretary, and had the honour of kissing his Majesty's hand. On account of the fatigue it would occasion to the Queen, the repetition of this ceremony was dispensed with, except as to a few of the senior ministers of each denomination.

After delivering the written reply which had been prepared, the King addressed the ministers in a short extempore speech, expressive of his own attachment to the Established Church, but his determination, so long as the Dissenters "behaved themselves as they had done in the reign of his late lamented Brother, to protect every man in going to heaven his own way."

According to ancient custom, confirmed by express resolution, the Address of the General Body is on every accession presented by a Minister of the Presbyterian Denomination. It seems that this honour, such as it is, has been contemplated rather grudgingly by some members of the other denominations. The Presbyterian Ministers had, previously to the presentation of the late address, announced their determination to assert the right on that occasion, but to relinquish it for the future, so that the rotation of precedence shall be preserved, instead of commencing afresh with the Presbyterians on each accession. Thanks were voted for this concession, but not without a struggle; and great wrath has been manifested by some ministers who have seceded from the Body, and others who have never been connected with it, that on such an occasion the Dissenting ministers should, as they phrase it, have been "represented by a Socinian." The first grand explosion took place in *The Record*, a newspaper conducted by Evangelical Churchmen, and which is not destitute of the tact in managing fanatical Dissenters, which has often been evinced by persons of that class. We extract a portion of its leading article, of the date of August 5th.

"A circumstance occurred at his Majesty's second levee, on Wednesday, the

28th ult., which must have afforded to the votaries of modern latitudinarianism in holy things a spectacle of no ordinary gratification. On that day the Dissenting Ministers of the Three Denominations in London and its vicinity, appeared in a body to lay at the foot of the throne an Address of congratulation to their Sovereign on his accession. The object was loyal, and the Address breathed the language of pious desire as well for the *eternal* as for the temporal interests of the new monarch.

"But what was the character of the Body by whom it was presented? Who was the chosen individual who read to his Majesty the expression of the sentiments of the heads of these three great bodies of professors of religion? And who also was the other representative of the Protestant Dissenting Ministers, by whom they were individually introduced, in order that they might do homage to their King? These questions it is painful to answer. The Arian, the Socinian, the members of 'the God-denying apostacy,' were not merely indiscriminately intermingled with the avowed champions of the faith, but actually appeared as the heads and representatives of those who did not revolt at the thought of being thus publicly introduced as the brethren of men whose lives are devoted to the subversion of the truth as it is in Jesus, and the abasement of the Divine character. It is written by the finger of God, in the pages of his holy book, in characters too strong and indelible either to be disguised by sophistry or overlooked by indifference, that there cannot be 'concord between Christ and Belial,' and that the true disciple may not 'receive into his house,' far less publicly coalesce with those who 'deny the Lord that bought them,' and 'pervert the right ways of the Almighty.' On what principle then, by what subtle self-deception, by what delusion of Satan is it that the ministers of Jesus Christ can be thus brought into this unhallowed coalition with those who have 'trodden under foot the Son of God?' We have heard many palliations of this unworthy compromise of principle, but, in truth, the apologies amount to little more than this, that they are all Protestant Dissenting Ministers, and that their union and co-operation are expedient for the preservation of their political privileges.

"Is it needful to remark the hollowness of this defence of evil? Is it needful to demonstrate the weakness and insufficiency of man even in his best estate? Protestant Dissenting Ministers! What

is the meaning of this term, in which there lurks such magic, that it can actually unite parties, in themselves, the most opposite—parties who neither serve the same God, nor acknowledge the same Mediator—parties so opposed to each other, that both cannot be right, as the one must be an idolater, if the other is not a blasphemer?—Protestant Dissenting Ministers! Protesting against what? Dissentents from what? Ministers of whom? Is the union to be found in this, that the one protests against the doctrines of antichrist, and all that derogates from the glory of the Redeemer, while the other protests against the worship of the Lamb, and all that gives him the glory which he had with the Father before the world was? Or does it consist in this, that the one dissents from a pure church, whose doctrines are approved, but whose discipline may offend, in order to shew a purer and more excellent way, by combining with men who dissent not merely from the Established Church, but from all that constitutes the real difference between Christianity and Deism!

"Surely, surely we may say, if the mere name of *Protestant* and *Dissenter* can thus bind together the servants and the enemies of Christ, it is a lamentable proof of the folly of man, and the blinding power of the god of this world. But it is also said that the union is expedient, in order to give strength to the party. Such an argument is truly unworthy of our orthodox Dissenting brethren. Have they not read the woe which is denounced in Scripture against those who 'go down to Egypt for help, and trust in horses and chariots,' instead of relying on the omnipotence of the Great Master whom they profess to serve? But we altogether deny that the orthodox Dissenters derive any support from this unhallowed coalition. If it be apparent strength, it is real weakness. It lowers them in the eyes of the world, and it excites the astonishment and grief of the great majority of the true people of God. In what light must the coalition have appeared to those who understood its character, in the day when the Three Denominations bowed before the Throne? The prelates and other dignitaries of the Church of England must have rejoiced in the thought, that whatever may be her relaxation of discipline, and her other apparent evils, she never stooped to covet the aid of the avowed enemies of the divinity of the Son of God. This degradation, they might say, has been reserved for those who dissent from us, not on

account of our doctrines, but on account of our discipline.

"Such were, doubtless, the thoughts of many who witnessed, and of more who heard of the presentation of the Dissenters' Address. And we ask any man of common sensibility and judgment, if such a display is likely to give moral weight and power to the orthodox Dissenters; or, is it not rather calculated to affix on them a stigma, over which the recollection of their former history, and the memory of the noble struggles of their forefathers for the faith and testimony of Jesus, only serve to cast a deeper and more awful shade? How has the gold become dim, and the fine gold changed!

"Was there an officer who guarded the precincts of the palace on the Levee day; was there a Noble or Minister of State who stood around the Throne, who would not have accounted it an insult to have been asked, if he could act towards his earthly king, in the manner in which so many good men were at that moment acting towards their heavenly Lord?

"We have spoken strongly on this painful subject, simply because it is one of extreme importance, not merely as it respects the purity of the Dissenting churches, but as it relates to the welfare of the church of Christ. The struggle has indeed been commenced, which, we trust, will ere long be the means of severing this unhallowed, this lamentable association. Already that vote has been rescinded by which the Congregationalists not long since determined that none should belong to their body who would not also join in support of the Socinian coalition. Several of the most pious and able ministers in London have already availed themselves of this privilege, the very denial of which seems almost to be a libel on the boasted tolerance of the body. But, strange as it may appear, yet it is no less strange than true, that there are to be found men who are dissatisfied with this small concession to the claims of conscience. Their efforts, we doubt not, will be overruled by the wiser and more judicious members of the body. But will no one advance further; and shall this scandal on the whole church of Christ still be suffered to remain? The Socinian, the Arian, and the Deist, are all in different ways tending to the same conclusion. And is it not an awful thing that their preachers should receive the countenance of the servants of the Lord! No one acquainted with the power of divine truth can view the course of a Socinian teacher without shuddering.

They are, beyond all doubt, systematically engaged in the perilous undertaking of waging war upon the Son of God, of blaspheming his divine and holy name, of pouring derision upon his atonement, not fearing to call it 'a butcherly system;' and thus bringing swift destruction upon themselves, and all who follow 'their pernicious ways.'

"And shall it still be said, that those who honour the Son even as they honour the Father, shall make common cause with Arians and Socinians? Shall they unite with them at their private meetings, and in public, in the face of their King and country, proclaim their coalition? Shall they combine in presenting addresses, and expressing prayers for the eternal welfare of the Sovereign, when, if he give heed to the counsels of the very representatives of the Three Denominations, he would begin by undeifying the Son of God, and renouncing all hope of atonement through his blood? Surely, if there be any demerit in compromise, if any dignity in Christian faithfulness, if any virtue in shunning the paths of the destroyer, the orthodox Dissenters of London will wipe away from them this deep stigma on their character as men of consistency and men of God."

The next note of preparation was sounded by a veteran partizan in the ranks of vulgar bigotry; and so sure of his "select" vestry was the Rev. Joseph Ivimey, that the following resolutions were advertised in *the World* of the very day of the meeting:

"That as there are many Protestant Dissenting Ministers, of various denominations, in and about London, who have no representation on public occasions, it is thought that a Society should be formed, to consist exclusively of Ministers of Trinitarian principles."

"That the objects of such Society shall be to give Trinitarian Dissenting Ministers an opportunity to make known their united opinions on all suitable occasions, especially, should the civil or religious liberties of Protestant Dissenters be in any way endangered."

"That a copy of these Resolutions be sent to every Trinitarian Dissenting Minister residing in and about London, or within the limits of the Twopenny-post, requesting them to attend a Meeting for the formation of the projected Society, on Monday, the 30th inst., at Trinity Chapel, Leather Lane, Holborn, and that the Rev. Thomas Smith, 13, Kirby Street, be Secretary, pro. tem."

The enlightened and immaculate G. Smith brought up the rear of this worthy

host to the attack, by calling a public meeting (of Trinitarians only) at the City of London Tavern, on Tuesday, the 10th of August. The ignorance of the Orator was well matched with the uproariousness of the meeting. He almost rendered amusing his torrent of abuse against Socinians, and all who should co-operate with them, by his more than malaprop blunders on almost every topic connected with the subject. And they enacted a scene of most disgraceful confusion, defying even the Police, whose aid was called for, to restore order. Two ministers, Revs. G. Evans and W. Shennstone attempted the defence of the Body, but the former could not obtain a hearing at all; and the latter was only borne through a few sentences by a strong profession of "detestation of Socinianism." We insert two out of a long string of resolutions said to have been carried in this tumult.

"This Meeting cannot but express its unfeigned surprise and grief, that in the Address read to the King, by a Socinian Minister, on behalf of 'The Three Denominations,' when there was such a fine opportunity of 'honouring the Son, even as we honour the Father,' yet the name of Jesus Christ, and his glorious atonement or satisfaction to divine justice, as the ground of salvation and hope, were never once mentioned, but the Address closed in the vague courtly language, 'that after a reign of virtuous glory, your Majesty may exchange an earthly for an heavenly crown.' This Meeting feels the more alarmed at this awful omission, when it is considered that every prayer is taught to be offered in the name of Christ, both in the New Testament and in the Prayer Book of the Church of England, where the prayer appointed for the King concludes, 'and, finally, after this life, he may attain everlasting joy and felicity through Jesus Christ our Lord;' and the prayer for the Queen and the Royal Family, closes with the words, 'and bring them to thine everlasting kingdom, through Jesus Christ our Lord.' As these divinely-taught principles are also held by all Trinitarian Dissenters, this Meeting can only attribute the omission of that name which Jehovah has sworn shall be 'above every name, to which every knee shall bow, and which every tongue shall confess,' to the distressing union of Socinians or Unitarians in one 'General Body' with the Trinitarians."

"This Meeting do solemnly consider it the imperative duty of every Trinitarian Christian to use every measure to

prevail by all possible respect, affection, kindness, and courtesy, with every Trinitarian Minister to withdraw in toto from an union with Socinian Ministers, and leave the riches of the Red-Cross Street Library to others, looking firmly and only to the Lord Jesus Christ, who can and will protect all the rights of his Church, and provide for all their needs out of his riches in glory without the slightest necessity of compromising one atom of eternal truth."

Discussions on the duty of abstaining from any kind of union with Unitarians have been carried on, at intervals, for a considerable time, in the pages of *the World*. The balance of number has, we fear, been nearly as much on one side as that of argument and good feeling on the other. In the paper which reports the above meeting the Editor himself has come forward; and we conclude, for the present, our notice of this turmoil by extracting the following able, manly, and liberal article:

"Of the zeal and sincerity of Mr. Smith, and his friends, we entertain no doubt; but do they mean to say that because the Unitarians hold very erroneous opinions on the subject of the Divine nature of the Messiah, they are incompetent to think or to act with correctness on all other subjects? Do they mean to assert that they ought not to combine their energies with those of other Dissenters in every good work? Suppose that the Rev. Mr. Aspland should collect among his friends fifty pounds to aid Mr. Smith in his zealous exertions on behalf of our neglected seamen, would Mr. Smith refuse to receive it? Would he say 'No; I want the money for a noble purpose, but I will not have it from those who do not agree with me in opinion respecting the nature of God?' Mr. Smith does not act thus. We heard him cheer Lord Nugent at a late meeting of the Protestant Society, when he uttered sentiments which did honour to his head and his heart, on the subject of religious liberty, and asserted the right of every man to think for himself, and to express his opinions to his fellow-men. He did not ask his Lordship whether he adopted his (Mr. Smith's) opinions on subjects of infinite moment.

"A body of men called the Dissenting Ministers of the Three Denominations, Presbyterian, Independent, and Baptist, have been in the habit of presenting an address to the throne, expressive of their loyalty to their Sovereign, on the accession of every King;

and it has been the custom for a Presbyterian minister to read the address. It is not his address, but that of the body; and it is so considered by the King and his Ministers. He is the mere instrument of the body. On any future occasion, an Independent or a Baptist may be the servant of the body, and have the honour (if he think it an honour) to kiss the King's hand, in token of affection to his Majesty. What crime is there in this? What blame is to be attached to those who desire to express the feelings of attachment cherished by all classes of Dissenters for a Monarch under the reign of whose illustrious house the religious liberties of mankind have been preserved and extended?

"There is no crime anywhere, and there ought to be no blame; and this is not a time for the Dissenters of England, acting in a civil capacity, to split themselves into factions, and thus to render themselves a prey to the arts of their cunning and inveterate foes. It was by union they secured the repeal of the Test and Corporation Acts, and helped to pull down the wall of partition which prevented their entrance with the Word of God into the understandings and the hearts of the Roman Catholics of England and Ireland. It was by union that they secured the return of Mr. Brougham and Lord Ebrington to Parliament. It will be by union that they will make their influence to be felt, and their energies so to tell, as to secure the destruction of colonial slavery; and by union, and union alone, will they be able to secure the destruction of all those monopolies by which the progress of divine truth is impeded in this and all other lands.

"The monopolists have sense enough to unite when their craft is in danger. Do the Bishops of the Church of England agree in opinion on points of theology? Did this hinder them from combining their energies when Lord Mountcashel proposed to reform the Church? Did this prevent them from uniting to address the Throne? It was not necessary they should agree; nor is it necessary that the Dissenters of England should agree on the highest points of divinity, to enable them to express their loyalty to the King, or to combine their energies in order to secure the most perfect degree of civil and religious liberty, which it may be in their power by any means to obtain for themselves and their descendants.

"Do we want a proof of the importance of union to secure a common ob-

ject? The existence of this paper affords it. No one of the many Christian sects, whose common interests we have espoused, ever thought this journal of sufficient importance to induce them to make a strenuous individual effort to support it. It is by good men of all sects, and by the various talents of all, that we have been enabled to maintain our ground. Episcopalians, Catholics, Jews, Unitarians, Moravians, Quakers, Methodists, Baptists, Independents, have all helped and are still helping, to establish a free organ of communication between them all. We have sought their common interest, and, in pursuing it, we have found our own. Without a free press, devoted to the great cause of civil and religious freedom, they were a rope of sand. They have now, by their separate and united aid, preserved something which will bind them together in the protection of their common rights, in defence of their common character, in pursuit of their common interest. We owe them our best service, and we perform it when we tell them to suspect even themselves, when they feel disposed to split their community into factions. Let each one think for himself on matters of high moment to the eternal destinies of himself and his kind; but let him not injure, persecute, or even offend another who dares also to exercise his understanding and his conscience, and freely to express his opinions, be they what they may. To his own master he must stand or fall. Who art thou to judge thy brother? 'We must all stand before the judgment seat of Christ.' How can finite beings expect to settle that which is infinite? Who authorized man to punish his erring brother for disagreement with him in opinion? It is conduct alone which men may judge and punish. But he who says, 'because I do not agree with you in opinion on a subject of the highest importance, therefore I will not allow you to exercise your rights as a man, I will separate myself altogether from you, does in effect say, 'Stand by, for I am holier and wiser than thou.'

"Dissenters of England, act you like Christians—like men. Assert your freedom, exercise it, allow it to others; and suffer not the enemies of your liberty to destroy you by sowing the seeds of disunion among you. The Son of God is able to maintain the dignity of his own character; and if he permit those whom you deem his enemies to live and to prosper, and if he command you to treat the most erring and the most abandoned of his creatures with courtesy and kind-

ness, do not step out of the way to prove that, whilst you have high thoughts of his person, you have not yet caught his spirit.

"Providence has given us a good-tempered and affable King—let us all be thankful, and unite to prove to him that we are his best friends, so long as he preserves and extends our liberties; that however we may differ on other points, we can forget all our differences when we have the opportunity of shewing to him, and to his government, that we are all equally inspired with the love of our country, and as a means of preserving it in peace, with loyalty to a King who reigns according to law, and delights in the administration of justice in mercy."

Cork Branch of the Irish Unitarian Christian Society.

THE Irish Unitarian Christian Society was formed for the purpose of extending the knowledge and belief of what its members regard as the pure and uncorrupted doctrines of Christianity. With similar views of the value and importance of those doctrines, and an equal desire for their more extensive propagation, the Cork Branch has been associated. Its leading objects are:—To endeavour to produce a more full and general conviction of the sufficiency of the Holy Scriptures, as the sole rule of faith and practice: To maintain the right, and promote the exercise, of free inquiry and individual judgment on religious subjects, as being alike the privilege and the duty of all: To confirm in its members, and universally to promote belief in the fundamental doctrine of the Bible, that "there is but One God, the Father," a doctrine thus unequivocally expressed by our Saviour in prayer to his Father and our Father, his God and our God: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent:" To extend the influence of the devotional and practical parts of revelation, that men may be "doers of the word and not hearers only," knowing that "as the body without the spirit is dead, so faith without works is dead also."

The following Means are those by which the Attainment of the above-named Objects is sought.

By pecuniary and other aid, assisting the Parent Society in such measures as this Branch may deem best calculated to extend the knowledge and practice of true religion: By producing sympathy

and co-operation among the many who believe in the simple and undivided Unity of "God, even the Father," thus encouraging their fearless but temperate avowal of this great doctrine, which they believe to be truly consistent with the teachings of revelation, and eminently calculated to advance the virtue and happiness of mankind: By holding frequent meetings for Scripture and other religious reading, conversation, and prayer: By the circulation of such religious and moral publications as seem calculated to induce and facilitate inquiry into the word of truth—to the end that all may "search the Scriptures," none making them afraid, and "every man being fully persuaded in his own mind," and knowing the truth, the truth may make him free.

Arrangements.

The Cork Branch of the Irish Unitarian Christian Society is composed of members and annual subscribers. The Society meets for religious and moral reading, conversation, and prayer, from eight until ten o'clock, on the evening of every alternate Monday. All minor arrangements are regulated by an open Committee of eleven members, which sits in the Society's room on the evening of every Monday succeeding that of the public meeting. This Society deeming it highly important that its members be such as regulate their lives and conversation by the religious principles they profess, and being desirous to recognize the right of any society to choose its associates, has adopted the following regulation:—That on a complaint being preferred by two members of immoral conduct on the part of any member or subscriber, the Committee shall inquire into the complaint, and if it be well-founded, a majority of the members of the Society may, at a Special Meeting, exclude such member or subscriber. The funds of the Society are derived from annual subscriptions and from donations. Candidates for admission, as members, having been proposed and seconded in Committee, are elected or rejected by a majority of votes; the adventitious distinctions of rank or station forming no bar to admission. The female and junior Unitarian friends of members are admissible as annual subscribers, and are entitled to attend the open meetings of the Society. Unitarian Christians are admissible as visitors, on the introduction of any member of the Society; persons of any other religious denomination on the introduction

of three of the Committee. The Chairman of each public meeting is appointed by the Committee, his peculiar duty being to open the meeting by reading a portion of Scripture and to close it with prayer. The readers for each evening are also appointed in Committee. The selection of subjects is discretionary, but with reference to the leading objects of the Society. As the Society, though fully conscious of the important aid which interchange of mind affords to mutual instruction, would anxiously guard against mere debate, the Chairman, as sole judge of order, possesses a discretionary power to interrupt conversation, and cause reading to be proceeded with.

Meeting of the Remonstrant Synod of Ulster.

(Continued from p. 578.)

Thursday, May 27.

THE Synod was engaged for some time in receiving reports of Presbyteries. The names of several Licentiates were returned as having connected themselves with that Body.

The Rev. Mr. MITCHEL begged leave to lay before the House, a memorial from the minister and congregation of Narrow-water. He wished, before reading the memorial, to offer one or two observations respecting the state of affairs in that congregation. Of his friend, Mr. Arnold, the minister of that place, he could not but speak in terms of the highest praise. He was a man of the most primitive apostolic character. He was possessed of talents far above what his retiring habits led others to believe; and as a church historian and a theologian, he (Mr. M.) did not believe there was any superior to him in that Synod. He was a man of the most benevolent heart; he was a zealous minister; and he possessed a moral character altogether removed above reproach. Mr. Arnold was not at the meeting of Synod, at Strabane, where that exhibition took place which wounded the hearts of many who witnessed it; when ministers were brought forward, publicly, to be questioned as to their belief in a human creed. He is in the habit of making regular attendance at Synods; but his ill state of health prevented his attendance on that occasion. Orders were given, that letters should be written to those ministers who were absent, calling upon them to come forward at the next meeting, and take the test proposed to the others. Mr. Arnold attended the next

meeting, and, like an honest man, did not hesitate distinctly to reply to the question put to him by the Synod; he said, that he did not believe the doctrine of the Trinity, as laid down in the Overtures. This was sufficient for his condemnation. He was immediately declared a heretic, and published as an unbeliever. In consequence of this, part of his congregation retired from his ministry, but they retired quietly, and without attempting to offer him any injury. They entertained a high respect for his character, and he (Mr. M.) believed in his soul, that they still entertained a high respect for it, and revered him in their hearts. They associated themselves together, and procured the use of a Methodist chapel, where they were accommodated with occasional supplies from a Society calling themselves the Presbyterian Society of Ireland; and afterwards they were supplied by the Presbytery of Dromore. All went on peaceably until the month of November last, when those persons who had left the Congregation returned. They came into the Meeting-house of Narrow-water during the time of public worship; and, after the services of the day were completed, they kept their seats. Mr. Arnold remonstrated with them, but to no purpose. Subsequent attempts were made, on the part of Mr. Arnold and his friends, to remove these people; in consequence of which, complaints appear to have been made on both sides. No complaints, however, were preferred at law, until last week, in Newry, when informations were lodged against Mr. Arnold for an assault; and that gentleman is now under bail to answer, at the ensuing Assizes, on a charge of assault committed on a Mr. Nicholson, a Probationer, who had been introduced, by force, into the Meeting-house. Mr. Arnold asked this person who authorized him to come and officiate there, and Mr. Nicholson replied, he had been authorized by the Presbytery of Dromore. He was asked to produce that authority; but after pretending to search for it, he was unable to produce it. Mr. Arnold told him, if he remained, it would be at his peril. Mr. Nicholson would not give way; and Mr. Arnold, acting according to the advice of counsel, took him by the coat to put him out. On this, Mr. Arnold's opponents came forward, presenting their clenched fists, with threats, and he then retired. The Meeting-house has been lately twice broken open by these men. Mr. Arnold bore with patience, expecting an end to such scenes;

but he was at length compelled to have recourse for protection to the laws of his country: a Petty Sessions was lately held at Warrenpoint, at which he preferred his complaint. Still he was anxious that matters should not be pushed to extremes; and before the case came to be investigated, he made a proposal, through his law agent, Mr. Alexander Montgomery, of Comber, which he hoped would prove satisfactory and be accepted. Mr. Montgomery first stated the proposal to one of the magistrates privately, who communicated it to the others. The idea was eagerly taken up by them, and openly stated in the Court.—The proposal was to this effect—that Mr. Arnold and his people were willing to pay to the other party the full value of their subsisting right in the house, provided they would pay up their stipend till November, and agree to retire without giving any further trouble. Three men were to be chosen to award the amount of compensation to be paid; one to be chosen by Mr. Arnold, another by the discontented party, and the third by the magistrates. This proposal Mr. Montgomery made, merely on the ground of peace; for these people had, by the regulations of the Synod, forfeited their rights in the Meeting-house. This proposal was spurned, and consequently informations were lodged, and eighteen individuals are held over, by bail, to take their trial at the next Assizes in Down, for forcibly breaking open Mr. Arnold's Meeting house. Of the persons under bail, one is a Mr. Arnold, a Probationer. He stated, at the Sessions, that he advised the people not to break open the door until the next Sunday; and the reason he assigned for advising that delay was, as he said, that he knew the Dromore Presbytery would meet in the interval, and would, he expected, give such advice as would prevent the breaking open of the house. He, in the mean time, had retired under a beautiful hawthorn tree that is adjacent to the house, and was preparing to proceed with the services of the day, when the people forced open the door of the Meeting-house. He then returned and entered the house, thereby identifying himself with the people, and becoming a party to their illegal act. This was a plain tale of the matter.—Mr. Mitchel then read a memorial from the congregation of Narrow-water, detailing the principal facts stated above, and praying for the advice of the Synod.

The Rev. Mr. LUNN said, that as he resided near Mr. Arnold, and had an opportunity of knowing the state of the

Narrow-water congregation, he felt called upon to mention what he knew of the matter. In the month of August, in 1828, which was subsequent to the meeting of Synod, at which Mr. Arnold had been called on to make a public declaration of his creed, two of his Elders waited on Mr. Cooke, in Newry, to ask what they should do. One of these had been a Seceder, and the other is a Methodist exhorter. "I cannot tell," said Mr. Lunn, "what instructions they received; but, shortly afterwards, they sent to Mr. Arnold, stating, that they wished to catechise him a little. This was a sort of proceeding rather different from any thing I had known. It would not be very wonderful if the ministers were to catechise the elders; but I think it was rather too much to submit the minister to this examination. Mr. Arnold was like many a scholar, he did not happen to give satisfaction to his masters. The next day a meeting of the Dromore Presbytery took place, and these two men attended to receive farther instructions; but unfortunately the Presbytery was so much taken up with other matters, that they were forced to return without getting any advice. Shortly afterwards the Presbytery met again, and here is a letter which was addressed, by Mr. Stewart, a minister placed in Downpatrick, to Smith, the Methodist exhorter, advising him what to do. It is a precious document. I suppose it was not intended to fall into our hands, but here it is. [Mr. Lunn here read the letter. After one or two introductory observations, the writer proceeded to give a series of resolutions which he recommended to the adoption of the discontented party. The resolutions commenced by laying down the doctrine of the Trinity, as taught in the Westminster Confession of Faith, as a necessary fundamental part of a minister's creed, without which no ministry could be blessed of God to the salvation of sinners, and that such a ministry could not be supported. That, although we (Smith and his party) applaud the honesty of Mr. Arnold in making a declaration of his belief, yet we think his ministry dangerous, and suggest to him the propriety of resigning, in order that we may procure a person to dispense to us the word of life; and should Mr. Arnold refuse to resign, we shall take the most advisable measures, in order to procure a gospel ministry. The letter concluded by recommending, that as many signatures as possible should be obtained against Mr. Arnold; and exhorted the party to perseverance, for that

to them posterity might have to look back for the preservation of an uncontaminated religion. To a question, respecting the genuineness of the letter, the Rev. S. C. Nelson replied, that he had himself copied it from the original.] These two men went through the congregation with a sheet of paper for the purpose of obtaining signatures. The paper was headed, on the one side, BELIEVERS, and on the other, UNBELIEVERS. I had this from a person to whom the paper was presented for signature, and when he refused to sign himself a believer, they asked him would he put himself down as an unbeliever? I suppose he did not feel much disposed to do this. These men went round the whole congregation; and the questions generally put to the people were, "do you believe in Jesus Christ?" "Do you believe in the Father, Son, and Holy Ghost?" and I believe no individual replied in the negative. If any one asked them what they meant by these inquiries, they replied that they were Mr. Arnold's friends, but that they wished just to know the opinions of the people. In a house in Warren-point, the person whom they began to catechise happened to be a female. Smith asked her what she thought of Arians?—The woman asked him, had he ever read Mr. Mitchel's Sermons? No, he said, he had read neither Mr. Mitchel's Sermons nor Tom Paine. (*Much laughter.*) He asked her what was her religious belief? She asked him what right he had to make such an inquiry? He told her he was her elder, and wished to give her advice. She said, if she wished for advice, she would go to Mr. Arnold; and if he wanted nothing else he might get off with himself. (*Laughter.*) This was the course that was followed up in the congregation; and every exertion was made to promote discord. I lived near, and I watched what was going forward. One of these men waited on me, and asked me to speak to Mr. Arnold. I told him I did not know what I could say to Mr. Arnold. I said, if he had any charge of immorality against Mr. Arnold, and would establish it before his Presbytery, he would be degraded; and I mentioned over some immoralities of which I knew the man was himself guilty, for I thought I might as well give him a blow. (*Laughter.*) But, Moderator, no man could justly charge Mr. Arnold with any immorality. (*Hear, hear.*) His life is above reproach. Shortly afterwards, a meeting of our Presbytery took place, and a memorial was laid before us from the opponents of Mr. Arnold. A number

of the persons who had signed it, never had been members of the congregation, and some were not aware of what they were signing. The Commissioners stated, that the memorial had been read to all who signed it, and that the persons whose names were affixed to it, were all heads of families. The names were examined, and *thirty-six* were expunged, who were no seatholders. I being Clerk of the Presbytery got the memorial. Mr. Smith wished me to give it back to him. I told him I would not, as it was then the property of the Presbytery. He said he would not go away until he would get it back; and I told him, if he would not, he would have to remain a long time. (*Laughter.*) When the Presbytery met, on the 9th of December, they rejected the memorial unanimously. The name of a medical gentleman, Dr. Carsewell, of Rostrevor, had been put to it, and he came forward and stated, that he had never signed it, nor ordered his name to be put to it. (*Hear, hear.*) The reasons assigned by the Presbytery for rejecting the memorial were, that it stated what was untrue—that it had been never read to many of the people signing it—that many of the persons whose names were at it, were no seatholders. Mr. Smith said, that although they were not seatholders, yet they wanted seats. (*Laughter.*) The party then appealed to the General Synod at Lurgan. Great preaching was carried on at Warrenpoint. They became very religious, Sir.—There was preaching every day in the week. Mr. Cooke (Dr. Cooke, I beg his pardon), preached on the day after a meeting of Presbytery that was held at Kilkeel, and then these troubles commenced. The congregation at Narrow-water appointed a committee of twelve, to manage their affairs. The opponents of Mr. Arnold were in heavy arrears of stipend; and when asked to pay up what they owed, they began to feel considerable religious scruples respecting their minister. They supposed, Sir, that they had scarcely got the worth of their money. (*Laughter.*) The Committee acted according to the directions laid down in the Code, and let the seats of those who refused to pay. Processes were afterwards served on the defaulters; but, from some informality, the Committee were defeated; and those persons who were processed for stipend, are the persons now producing the disturbance. On the following Sunday Mr. Cooke preached in the church. The discontented party, from that time, began to return to the Meeting-house. They usually entered during the time of service,

and would sit reading their books, as if in contempt of Mr. Arnold. The ministers who came to preach to them, when remonstrated with, said they would go wherever the people wished, for that they were indemnified by the people. I think it was prudent for them to get such security. When a man is indemnified, he will readily go much farther with his acts, than if he were left to his own responsibility. Such, Sir, is the state of affairs in the congregation at Narrow-water. In other places, such as Greyabbey and Ballycarry, the evil came on at once; but here there was a slow, piece-meal system of attack followed up. And, Sir, when our Presbytery went there, we were assailed with the names of Arians and Infidels; and met with so much disturbance, that we were forced to retire to the inn, for the purpose of finishing our business. On the 2d of May Mr. Arnold went to his Meeting-house, and found a Probationer there, officiating to the people. The Probationer, indeed, said he had been forced into the house by the people. Well, Sir, perhaps he had. Two or three men may force any person into a house—they might carry in the strongest man in this Synod; but I think they would not find it easy to compel him to preach, contrary to his inclination. I went there on the next Sunday, and found that the lock of the house had been broken off, and thrown into the seat belonging to Mr. Arnold. These people were there; there was a complete silence in the house, and I began to think we were to have a Quaker meeting. At length, one of the men got up, and read a Psalm. Another afterwards took up his book, and said he would read them the best sermon they had ever heard; and he read to them Christ's sermon on the mount. Mr. Smith, the exhorter, got up to pray; and, as I was not, at that time, in the most devotional mood, I took up my hat and walked out. This is the system of annoyance that is carried on; and it is very difficult to get forward with the services of the house of God. In the statement which I have made to you, I may possibly have committed errors as to dates; but I have narrated the facts with as close a regard to truth as if I were on my oath, for I think I am as much bound to tell the truth as if I were sworn. We are harassed and assailed by abusive names. I was, myself, at Mr. Arnold's door, told I denied the Lord Jesus Christ. The person who said it was not one of Mr. Arnold's hearers, but he seemed to have come to assist in the good cause.

Before the Synod, in May, 1828, there was not a more peaceable neighbourhood in the province; now it is rent into hostile parties; and I believe, as firmly as I do in my own existence, that, but for the Presbytery of Dromore, peace and harmony would still exist among us.

Mr. DONNAN, who appeared as a Commissioner from Narrow-water, corroborated the statements of Mr. Lunn.

The Rev. Mr. ARNOLD gave a lengthened account of the disagreeable state in which his congregation was placed; but almost all he said went merely to confirm, by more minute details, what had been mentioned by Mr. Lunn and Mr. Mitchel.

The Rev. Mr. GLENDY would detain the house for a short time, before submitting a motion which he was about to bring forward. It was amazing to contemplate the similarity of the attacks which had been made in different parts of the country. The plans, and the very language employed at Warrenpoint, had been employed in other districts of the country to produce disunion in congregations; so that there appeared to be a regular, organized system of agitation. Mr. Arnold was an old man; he had become grey in the profession of the ministry, and he must feel deeply under these difficulties. He must feel acutely, that he is forced to encounter such things, after spending so many years in a profession, in which calumny could not fix a stain upon his reputation. They had all to encounter difficulties. It was possible, that, under provocation, they might not at times, have comported themselves with that meekness of temper which they ought to have observed. He had himself both spoken and written warmly.—But if any persons were disposed to blame them, it would be fair, in extenuation of their error, to consider the provocations they had met with. Perhaps, when smitten on the one cheek, they had not turned the other to the smiter; and when cursed, they may not have blessed, in return; but they could at least say to their enemies, "Father, forgive them, for they know not what they do." He had referred to the similarity of the proceedings in different places. In Down, they had been charged with denying the Lord who bought them; papers had been handed round, headed, *Believers* and *Unbelievers*. In his (Mr. Glendy's) and other congregations, precisely the same had been done, and the same plan of going into houses had been practised. In the congrega-

tion of Mr. Alexander, one of the oldest ministers in the Synod, a man without reproach, and who had always declared the same opinions which he now professes, a person had the audacity to ask the people "whether they would vote for Alexander or Jesus Christ?" He felt his blood run cold when he heard of this. He did not conceive it possible that they could have been guilty of the awful audacity of endeavouring thus to place their Lord on a footing of equality with a fallible being. But the fault was not to be ascribed entirely to the people. They were beginning to think they had gone too far, and were looking out how they might draw back. And what was done to enflame them?—The sacrament was got up; and that feast, which is pre-eminently a feast of love, was, by some of the leading men in the Synod of Ulster, prostituted to the purposes of keeping alive party spirit. He understood that the same means would soon be resorted to again, in Cairn-castle. Do we prevent others from going away? No, we would be worse than our enemies, if we did, after professing to leave every man at liberty to judge and act for himself. We only beg of them, that, if they go, they will leave us in peace; what we complain of is, that they attempt to injure and distract us. He concluded by moving a resolution expressive of the sympathies of the Synod for the minister and congregation of Narrow-water, and pledging themselves to extend to them all the legal and Christian aid in the power of the Synod to give, for the vindication of their just rights. The resolution also instructed the Presbytery of Armagh to take such steps as they might see fit for carrying the above object into effect.

Mr. F. BLAKELY seconded the motion.

The motion was then put and unanimously agreed to.

Mr. GLENDY had a motion to submit, which he brought forward altogether on his own responsibility; but he was sure it would pass with acclamation. They had all been forced to exert themselves in the struggle in which they had been engaged; but some of them were more prominent in the conflict than others. This was owing partly to peculiar circumstances; but partly also to superior talents and greater energy. Mr. Porter had made pecuniary sacrifices, greater than any other. His example of manly and unbending integrity had often been to him (Mr. G.) a source of encouragement, which supported and cheered him

in difficulties under which he might otherwise have sunk. They also owed much to Mr. Blakely, who was ever ready at his post. To Mr. Mitchel they were likewise much indebted for his volume of excellent sermons. But there was one man to whom they owed more than any other, and he thought it was their duty, when served, to prove that they were not ungrateful. They would all anticipate him when he mentioned the name of Henry Montgomery. Of his talents and ability it would be superfluous to speak, where they were so well known and so highly appreciated. But he believed that Mr. Montgomery had suffered more indirect pecuniary loss, than any man among them, by the calumnies that had been heaped upon them, and the injury thus done to him in his situation in the Institution. He had also suffered more in person than any other. He was a rallying point for them to support and encourage them. There was no distraction, no difficulty, in which he did not take an interest, as if he had been the personal sufferer. He (Mr. G.) had known him, in the depth of winter, and in the middle of storms, after undergoing the drudgery of teaching during the day, set out to Greyabbey to consult and adopt means for the preservation of that congregation. Mr. Watson had acted well; but it was mainly owing to Mr. Montgomery, that that congregation was preserved to us. Where was there a point of attack, where his powerful pen and his eloquent tongue were not ready? In fine, the Remonstrants could never have succeeded as they had done without his assistance. He then moved the thanks of the Synod to Mr. Montgomery, for the powerful and zealous assistance which he had given them in their late struggles.

Dr. BRUCE seconded the motion, which was passed unanimously.

The MODERATOR, in conveying the thanks of the Synod to Mr. Montgomery, said, that he had never felt greater pleasure than in discharging that duty. He had enjoyed the private friendship of that gentleman from his youth, and he had witnessed his public career; and he could say, that a vote of thanks had never been passed to an individual more truly deserving of the honour.

Mr. MONTGOMERY was so completely overpowered, that he could scarcely reply. He said he was able to meet an opponent, but he was not capable of encountering so much kindness. He could not thank them as he wished; but

he would study to make his after life the best proof of his gratitude.

We have never witnessed a scene more deeply interesting than this.

LEONARD DOBBIN, Esq., of Armagh, suggested the propriety of forming a fund, for the protection of such ministers and congregations as might be put to inconvenience on account of their religious opinions.

JOHN ALEXANDER, Esq., of Newtownlimavady, warmly supported the suggestion.

It was then stated, that an Overture had been prepared, which would meet the suggestions of these gentlemen.

Mr. MITCHEL moved the Overture, which was to the following effect:—
“That a subscription should be set on foot, for the support of injured ministers; to assist new congregations; to form a fund for the endowment, in due time, of a Professor of Divinity, in connexion with the Remonstrant Synod; and for the maintenance of Christian rights.”

Mr. ALEXANDER seconded the motion.

Mr. MONTGOMERY had great pleasure in stating, that this Overture had been urged upon them by the liberal and respectable laity. He thought it a measure of great importance. If a minister knew he had a refuge, he might be prevented from giving way, under the force of private feelings, and agreeing to measures which in his heart he despised. It would counteract the influence of a landlord, if he would attempt to exercise his authority over his tenantry, to draw them off from a minister. When it was known that there was such a source of safety, tyrants, whether petty or great, would be deterred from attempting to invade the rights of the people. In the congregations attached to the Synod, there might be individuals who did not wish to remain, but who were too weak to support ministers for themselves. It was the duty of this Body to foster those persons, not by agitation and inflaming their passions, but by affording, to such as were fully persuaded in their minds, a house of shelter, in which they might worship God according to the manner most pleasing to themselves. A handful of people may not be able to support a minister; but it is hard that their poverty should deprive them of the mode of worship most agreeable to them. The next object was to endow a Professorship of Divinity in due time. The general literary and philosophical education afforded in the Institution, he

believed to be equal to that afforded in any other seminary in the world. But, while he had nothing to say to detract from the merits of the Theological Professor there, or the distinguished Professor of Theology in Glasgow, or that illustrious man, Chalmers, the Edinburgh Professor, yet they could not have confidence in any man, as a teacher of the principles of divinity, who might be under the trammels of human creeds. They required a Professor who would have no bias to prevent him from laying fairly before their young men the different systems. It was easy for a teacher to give a partial statement of a doctrine; or to sneer at particular opinions; and gloss over others. They wanted a man who would be under no restraint. But they could not get a man of reputation, without the means of remunerating him; and this, he hoped, they would, in time, be able to do. Other contingencies might arise; but these were included under the general provision in the latter part of the Overture. They had a claim on the public, because the fund would be an everlasting one, inasmuch as it was determined, that not a shilling should ever be detracted from the capital. Should more be required, at any time, than the interest, an appeal to the public could be made with confidence. In Dublin there is a fund producing 400*l.* a year; and what good would such a sum not do here? We do not shew one individual case, but we shew a great object, and we call for a great effort. The appeal would not be in vain in this part of the country. He knew numbers who only wished for an opportunity to contribute. In Dublin and the South of Ireland they would receive ample assistance. Our orthodox brethren will assist us. The Roman Catholics will assist us. The liberal Presbyterians of Ulster, to a man, stood by them in the hour of their struggles and their peril, and they will assist us, now that they are in safety, and we are battling for our rights. But we will go to the land of wealth and of intelligence; and from the abused and misrepresented Unitarians of England, we will derive assistance. He had letters in his pocket shewing the utmost kindness and sympathy on the part of our English Dissenting brethren. When the Synod of Ulster wished to endow a Professor, they were able to raise only the paltry sum of 900*l.* But there was no drawing together; and most of this was raised by the New Light congregations. Their portions, as many of them

as had left the Synod, were to be restored; and this would go to assist the proposed fund. Mr. Montgomery concluded, by stating, that a call should be made upon all denominations. Ireland should be put forward first; and when it was seen what she would do, England could be appealed to. It would take this summer to call upon this country; and they should send persons to England in the next spring, where he was confident of success.

An Overture was also read and agreed to, to the effect, that it be recommended to Presbyteries to give an equitable compensation to such members of congregations as may choose peaceably to separate themselves from the body; and it is hoped that the General Synod of Ulster will do the same to such persons as would leave them.

After some farther business, not of general interest, the Synod was concluded with prayer.

Public Dinner to Dr. Baldwin.

(From the *Cork Mercantile Chronicle*.)

At a public dinner given to Dr. Baldwin by the inhabitants of Cork, Aug. 19, Mr. O'Connell in the Chair, the following toast was given: "Mr. Hume, and Ecclesiastical Reform."

The CHAIRMAN, in proposing this toast, dwelt on the superior excellencies of the Member for Middlesex, and contended with that incorruptible and indefatigable Senator, that no man should be compelled to support the religion of another. When the cheering which the toast had excited had partially subsided, there was a general call for Mr. Dowden.

In the course of his speech, Mr. DOWDEN observed, Mr. Hume has, in his most useful Parliamentary career, touched on almost every topic of reform; the reform in Church taxes is the toast here coupled with his name—and here let me say, that in introducing it, the uncompromising Chairman made a broad allusion to Presbyterians. When he said he thought it hard that he should pay Mr. Hume's church, I saw him look at me—but I am ready to meet him there; I stand unblenched before him. The *Regium Donum* is unsought, undesired, disliked by many of the laity of our church—though a royal gift, it never was a favour, or intended as such. Let every church support its own clergy its own way, is our common doctrine. The government that bestowed on Presbyterians the *Regium Donum*, thought,

with a paltry bribe, to buy their servility—it has but little neutralized their energies. The republican tone of their institutions has preserved them from the debasing influence of a court-paid church. How very overseen is the government, not to understand the futility of a petty bribe. Sixteen thousand a-year in Ireland to a million of Presbyterians! Why it is an insult—just enough to keep their indignation alive. Suppose now that you pass a gateway to a gentleman's house, and give the gate-keeper a farthing, what does he say or mutter—"Go hang yourself, you mean wretch; if you gave nothing, I would have set it down to your poverty." (*Hear, hear.*) This is just the state of the Presbyterians—the little they get is matter of hinderance and suspicion between them and their pastors, for be it known to you, the laity have nothing whatever to do with this precious gift, they have no controul over it, it converts Presbyterianism into a royalty in little, it is all an affair between the Crown and our clergy. But, Mr. Chairman, I must remind you of your own little *Regium Donum*—remember your 9000*l.* a year for educating priests at Maynooth. You ought to come into court with clean hands—get rid of Maynooth, and then attack us; we plead guilty. What pretty legislation it is, making every man do the thing his conscience disapproves—the Catholic support the Churchman and Dissenter, the Dissenters give a little to both, the Churchman a grain of the bag of corn he tears from us, while the Quaker and Independent are fleeced by all parties. But let it not be thought I want to deprive the holders of the benefits of government life-interest in our church, or any other—I would not deprive the incumbents, or recumbents, the people who sit heavy upon cushions in the Church of England during their lifetimes, but let no new grants be made to Presbyterians, Catholics, or Churchmen—let religion go free. Hume advocates the dissevering of Church and State—we all agree with him; it is an evil which no religion, not even the Christian religion, can prosper under, to be made the tool of a government. Protestantism is on the decay in the country—I, as a zealous Protestant, deplore it—the government are aiding this lapse with all their might. There are parishes without one Protestant, where church dues are levied to a monstrous extent, and without mercy; what do the inhabitants of these parishes know of Pro-

testantism but as an iniquitous engine of oppression? Has Protestantism fair play in these parishes? Why, reasoning fairly, it ought to be as easy to make Turks of these people as Protestants. Spring Rice wrote an excellent pamphlet on this idea, "Catholic Emancipation on Protestant Principles," and shewed how Protestants would be served by the healing measure. I say Catholics untaxed by the law church, and I say on Protestant principles. That law must be an odious one which the Catholic detests for its iniquity, though his church is thriving under it—which the Presbyterian detests, though it makes discontent against the church—and which all honest Churchmen dislike, though it pampers the pomp and vanity of their religious peers and nobility. I tell you this spirit of dislike to inordinate church-taxes is quite current among the low church party. Mr. Cummins declares the Churchmen ought to buy their own music and decorations; now reform having got as far as Shandon Church, I think it will not stop here. Dr. Chalmers, in Glasgow, saw a house propped with balk and fenced on every side—he pronounced it to be the most rotten, insecure, and ill-founded house in Glasgow—and such (said he) are churches which are bolstered up by taxes and forced by laws. Oh, let us seek to put every man his church on a foundation of rock, and then he need none of his neighbours' goods to fence or support it. The Jews are obliged to support a religion they do not yet understand the light of, and this constraint, it is said, only makes them the more obstinate.

American Unitarian Intelligence.

April 28. The new Unitarian Church in Keene, N. H., dedicated. Introductory prayer and reading of the Scriptures, by Mr. Barrett, of Boston; Dedictory prayer, by Dr. Bancroft, of Worcester; Sermon, by Mr. Sullivan, of Keene, from John viii. 32, "And ye shall know the truth, and the truth shall make you free;" Concluding prayer, by Mr. Abbot, of Peterborough.

May 19. Mr. William Newell, of the Theological School at Cambridge, ordained as Pastor of the First Congregational Church and Society in Cambridge. Introductory prayer, by Mr. Francis, of Watertown; Reading of the Scriptures, by Mr. Stetson, of Medford; Sermon, from 1 Cor. xvi. 14, "Let all your things be done with charity," by Mr. Greenwood,

of Boston; Ordaining prayer, by Mr. Parkman, of Boston; Charge, by Dr. Flint, of Salem; Right hand of Fellowship, by Mr. Barlow, of Lynn; Address to the Society, by Mr. Young, of Boston; Concluding prayer, by Mr. Walker, of Charlestown.

May 19. Mr. John Fessenden, late a Tutor in Harvard University, ordained as Minister of the First Congregational Church and Society in Deerfield. Introductory prayer and reading of the Scriptures, by Mr. Bailey, of Greenfield; Sermon, by Dr. Lowell, of Boston, from Rom. xiv. 22, "Hast thou faith? have it to thyself before God;" Ordaining prayer, by Mr. Rogers, of Bernardston; Charge, by Dr. Willard, formerly of Deerfield, now of Hingham; Right hand of Fellowship, by Mr. Noyes, of Brookfield; Address to the Society, by Mr. Lamson, of Dedham; Concluding prayer, by Mr. Barrett, of Boston.

May 20. Mr. Amos Clarke ordained as Associate Pastor with Mr. Townsend, of the First Congregational Church and Society in Sherburne. Introductory prayer, by Mr. Ripley, of Waltham; Reading of the Scriptures, by Mr. Thompson, of Natick; Sermon, by Dr. Kendall, of Plymouth, from Acts iii. 26, "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities;" Ordaining prayer, by Mr. Ritchie, of Needham; Charge, by Dr. Pierce, of Brookline; Right hand of Fellowship, by Mr. Sanger, of Dover; Concluding prayer, by Mr. White, of Dedham.

May 23. Mr. Beede, late Pastor of the First Congregational Church and Society in Wilton, N. H., commenced his labours as Minister of the flourishing Unitarian Society in Eastport, Maine.

Ministerial Removals.

THE REV. S. ALLARD, B. A., late of Hinckley, has accepted the unanimous invitation of the Stockport congregation to become Co-pastor with the Rev. S. Parker.

THE REV. HENRY WILLIAM WREFORD, late of Manchester College, York, has accepted a unanimous invitation to undertake the pastoral charge of the congregation assembling in the great Meeting-house, Coventry.

NOTICES.

ON Wednesday, Sept. 29, a Chapel will be opened at Wareham, Dorset, de-

dedicated to the worship of the only true God, through Jesus Christ the divinely-appointed Mediator between God and man, when the attendance of those who are friendly to the views of Christianity, usually called Unitarian, will be acceptable. In the morning, service will begin at eleven, in the evening, at seven o'clock. The Rev. R. Aspland is ex-

pected to preach on the occasion. An economical dinner will be provided at the Red Lion Inn.

THE next Meeting of the Somerset and Dorset Half-yearly Association will be held at Ilminster, on Wednesday, Sept. 29. It is hoped that Dr. Carpenter will favour the Society with his services.

NEW PUBLICATIONS.

THEOLOGICAL.

Channing's Discourses, &c. (American Edition.)

Suspirium Sanctorum, or Holy Breathings. By a Lady.

Bampton Lecture for 1830. An Enquiry into the Doctrines of the Anglo-Saxon Church. By Henry Soames, M.A.

National Mercies a Motive to National Reformation, a Sermon, on the Accession of William IV. By Rev. H. Blunt.

Funeral Sermons for King George IV. By Revs. C. P. Prince, A. C. L. Darblay, R. C. Dillon, John Morrison, Robert Anslie; and by R. Hall, and others in the *Pulpit Periodical*.

MISCELLANEOUS.

George IV., Memoirs of his Life and Reign. By H. E. Lloyd, Esq. 8vo.

Military Reminiscences. By Colonel Welsh.

Life of Lord Byron. By John Galt.

The Friend of Australia. By a retired Officer.

An Account of Jacotot's Method of Universal Instruction. By D. Cornelius.

Narrative of a Journey Overland to

India. By Mrs. Colonel Elwood. 2 Vols.

Herodotus, from the Text of Schweighæuser. Vol. 1st. By George Long, A. M.

An Account of the Great Floods of August 1829, in the Province of Moray. By Sir Thomas Dick Lander.

Preparing for Publication.

France in 1830. By Lady Morgan.

On Demonology. By Sir W. Scott.

A Memoir of George IV. By Rev. G. Croly.

The Bereaved, Kenilworth, and other Poems. By Rev. E. Whitfield, of Ilminster.

No. I. (this day) of the Monthly Preceptor and Youth's Manual, a Periodical, designed for the Religious Instruction and Moral Improvement of the Young.

Christ and Christianity. By W. J. Fox. Sermons on the Life, Character, and Doctrine of Jesus Christ. In 2 Vols. 12mo.

The Rev. John Kenrick has just completed an Abridgment, which will shortly be published, of his Translation of Zumpt's Latin Grammar.

CORRESPONDENCE.

We thank J. L. and think his Sermon a good one, though not exactly adapted for our pages. It is left according to his direction.

A Correspondent (E. F. G.) urges a general penny-a-week subscription for the relief of Unitarians in distress. His conviction differs from that of D. (in our last number) as to the facility with which Unitarians give their names to applicants for charity, and also as to the merits of the particular case, which he supposes to be alluded to, and which he thinks a very deserving one.

The statement controverted by an anonymous Correspondent is borne out by the authority of Mr. B. himself.

ERRATA.

P. 550, col. 1, line 6, for "conscientious," read *conscious*.

P. 584, col. 2, line 21 from the bottom, for "Dissenters," read *Dissenting Ministers*.